

# THE HISTORY OF ST. STEPHEN'S CHURCH

Yolanda Danyi Szuch

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THE HISTORY OF ST. STEPHEN'S CHURCH  
(1890's to mid-1980's)

by

Yolanda Danyi Szuch

1993











This book is dedicated to  
Lola (Torda) Danyi  
and in memory of  
Ernest Danyi



## INTRODUCTION

It was not that long ago in America that most of us watched silently, or perhaps with pleasure, as bulldozers would tear down our architecture. It appeared we were a people indifferent to our heritage. Schools did teach children to list presidents, dates and battles, as well as myths about our national heroes, but the lesson children were being taught was that history was the study of the distant, the remote and certainly not the familiar. (Note the derivative of familiar is family.) History was not, for most of us, the story of our people but the annals of the rich and powerful. Bertold Brecht protested this state of affairs in his poem, "A Worker Reads History":

...Young Alexander conquered India.

He alone?

Caesar best the Gauls.

Was there not even a cook in his army?

Philip of Spain wept as his fleet

Was sunk and destroyed. Were there

no other tears?

Frederick the great triumphed in the

Seven Years

War. Who

triumphed with him?...

Brecht would be pleased with this work. It reflects a national cultural movement initiated perhaps by Alex Haley's Roots or Elliot Wiggenton's Foxfire works. This history recognizes the workers who make history happen. By chronicling the story of St. Stephen's Church, Yolanda Danyi Szuch argues that each person named in this weighty tome is important, deserves historical recognition and is in the truest sense, a "great man."<sup>1</sup> Because of her work those descendants of the great men and women of St. Stephen's should be inspired by this story of commitment and courage. Probably, the readers will learn Longfellow's lesson:

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<sup>1</sup>If history is changed through time, it should be noted that historians now recognize and write "great men and women."



Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.

A book is an author's footprint and readers need not be reminded of the obvious--this has been a monumental undertaking. To do honor and justice to her people, this author has spent hours reading dusty documents, tracking down obscure references and uncovering previously lost information. She has spent hours at the keyboard of a university computer making editorial changes.

Under the auspices of the Birmingham Cultural Center, parts of this book have been told in our monthly lecture series to large, appreciative audiences. The Center, a joint project of the Urban Affairs Center of The University of Toledo and the Toledo-Lucas County Public Library provided a typist in the initial preparation of the manuscript. But more importantly we attempted to encourage the author to bring this important work to fruition. If the Center accomplished nothing else, this history justifies our existence.

And it all started when a rather proud father told me of his daughter's graduate work and commitment to her heritage. Ernest Danyi said to me: "You ought to meet her, she's very talented." Indeed she is, as these footprints evidence.

Dr. John Ahern  
College of Education and Allied Professions  
The University of Toledo

## PREFACE

I gathered information for this manuscript in 1984, and gave two presentations at the Birmingham Cultural Center, on February 25, 1985 and November 18, 1986. On March 24, 1986, I gave a new presentation to the Birmingham Cultural Center titled, "A Church's Response to the Preservation of Ethnic Heritage: St. Stephen's Hungarian Religious Traditions." I have incorporated the information from those presentations into this manuscript. A few additions were added in 1987, due to my reading of the Cleveland Diocesan Parish Reports.

Gathering a history such as this is a continual, ongoing process. The writer must incorporate all new data. I hope this manuscript is a beginning for others to bring to light what they know to be true and add to what has already been gathered.

"Tradition" in Webster's Dictionary is defined as "an inherited pattern of thought or action." If parents and grandparents do not pass on their traditions, their traditions will be lost. There will be no "inherited pattern"; people cannot practice what they don't know. The children will be deprived of a sense of belonging, the feeling that they have something special--a cultural heritage that is unique and sets the family apart from all others.

Passing on traditions can be very rewarding and fun. In an ever-changing world, it's comforting to enjoy traditions that were practiced for hundreds of years by one's ancestors. Rewards abound even when a family starts anew with traditions and rituals meaningful for its family members. A family tries to preserve what it has, as much as changing times will allow. Dolores Curran in her book Traits of a Healthy Family (Winston Press, 1983) lists 15 traits that healthy, functioning families share in common. One of these is that healthy families tend to have many traditions and rituals that they regularly repeat, thus encouraging family time together and enjoyment. Note that there is a sense of fun involved in preserving traditions and rituals, not a sense of duty. People enjoy talking about their traditions and enjoy coming to events that celebrate their uniqueness.

King Stephen of Hungary advised his young men to preserve everything that is Hungarian. He felt that without a past, a nation has no future. America's Carl Sandburg observed that "when a society or civilization perishes, one condition may always be found, they forgot where they came from."

Preservation demands awareness, a consciousness. Let us not forget where we came from, no matter what our ethnic background. If we make a conscious effort to preserve what's important, our lives and the lives of our children will be enriched.

Y.D.S.

## ACKNOWLEDGEMENTS

A sincere thanks to Dr. John Ahern, Director of the Birmingham Cultural Center (a cooperative activity of the Toledo-Lucas County Library and the Urban Affairs Center of the University of Toledo). When my father, Ernest Danyi heard about the Birmingham Cultural Center's projects, he offered my services to Dr. Ahern. Dr. Ahern suggested this project to me and helped me along the way with advice and encouragement.

Also, I thank Father Martin Hernady, pastor of St. Stephen's Church, who met with me and gave me access to the church bulletins.

I want to thank all the people who helped me gather information, especially the parishioners of St. Stephen's Church and the residents of the Birmingham neighborhood, with a special thanks to Sr. Mary Louise Torda, F.D.C., Alex Torda, Andy and Ann (Veres) Packo, Elizabeth Gottfried, Mary Bence, J. Oscar Kinsey, Mary (Christian) King, Rosalia (Gasdag) Lukacs, Mike and Rose Dandar, Dr. Andrew Ludanyi, Elmer Molnar, Barbara Torak, Rose Varga, and Sr. M. Hyacinthe Vamos, F.D.C.

Bruce Danyi helped me enormously with photographs and slides. He donated his talents to ensure that this manuscript would have the appropriate photographs. Father Al Ceranowski donated his collection of slides, and Dr. Ron Pentzell allowed me to publish excerpts of his article about the Bethlehem plays. I sincerely appreciate all of these contributions.

I would also like to thank all of the people who helped me at the Chancery, The Blade, the Catholic Chronicle, and the Local History Department of the Toledo Lucas County Public Library. Father Hernady, Peter Ujvagi, and Elizabeth Balint helped advise me about publication and marketing.

A special thanks to my husband John, my children Adam, Stephen and Eva Marie, my parents Lola (Torda) and Ernest Danyi, and my in-laws Mary (Pojanski) and John Szuch. Their help made this project possible.

Y.D.S.



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## History of St. Stephen's Church

### Settlement of Hungarian People in Toledo

The territory between Consaul and Wheeling Streets from the Maumee River to Collins Park mainly consisted of three farms. The Collins farm was owned by Judge J. F. Collins and managed by John Etau, father of Mrs. Fred Reid. Collins Park is part of the original farm. Judge Collins had donated 30 of the 60 acres for the park and sold the rest for building sites. The Valentine farm was located approximately at the present Hungarian Reformed Church site. The Benedict farm was on the site of the Consaul brickyards--which were once located on the south side of Consaul, between Wheeling and the railroad tracks.<sup>1</sup>

Before 1890, there were few Hungarians (or Slavs) in Toledo. The following figures are from the United States Census reports:

1870 in Toledo, Ohio--those from Hungary 3 (Total population of Toledo: 31,584.)<sup>2</sup>

1880 in Toledo, Ohio--those from Hungary 55 (Total population of Toledo: 50,137.)<sup>3</sup>

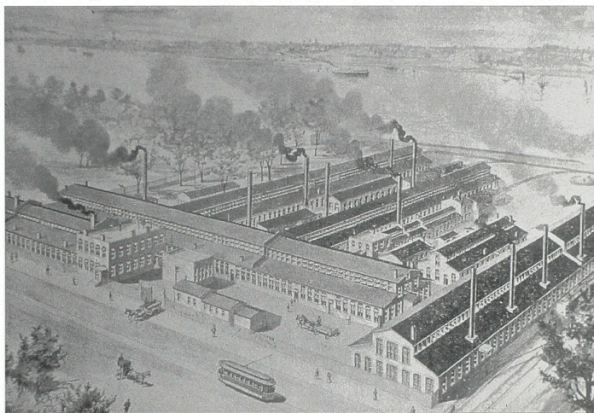
1890 in Toledo, Ohio--those from Hungary 285 (Total population of Toledo: 81,434.)<sup>4</sup>

1890 in Lucas County--those from Hungary 287 (Total population of Lucas County: 102,296.)<sup>5</sup>

Before 1890, the district's population consisted of Irish, French, and Germans (from Alsace-Lorraine). It was not an industrial neighborhood. However, after 1890 the district began to change radically. Industries developed to such a degree that the area was named "Birmingham" because the iron and steel factories resembled those of Birmingham, England. "Here to glaring iron furnaces and foundries and mills belch smoke and flame unceasingly from tall chimneys, and the clatter and grind of machinery is never still."<sup>6</sup> By 1907 there were 3,000 men, women and children from Hungary, approximately 2,000 being Magyars and 1,000 being Slavs.

The first industrial company in Birmingham was the National Malleable Castings Company. A deed from Alfred A. Pope to the Toledo Malleable Iron Company was made on September 29, 1890.<sup>7</sup> This company then transferred the property to an affiliated company, the National Malleable Castings Company for \$85,000 on February 24, 1891.<sup>8</sup> The National Malleable Castings Company published a promotional booklet in 1943, which was part of a program for recruiting office help. This booklet stated: "The original group of companies was completed in 1890 by the formation of the Toledo Malleable Iron Company, which built a large foundry in that Ohio city. While the Cleveland, Chicago, Indianapolis and Toledo companies were separate corporations, their ownership was substantially identical, and on January 30, 1891,

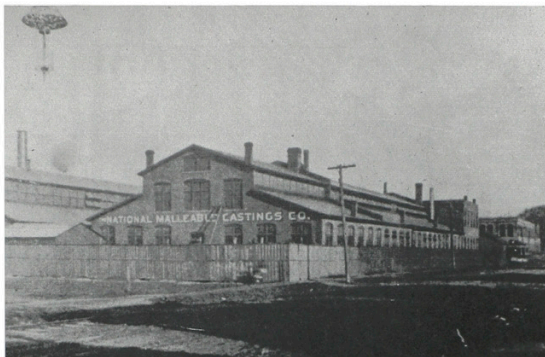
they were combined into a single corporation named The National Malleable Castings Company."<sup>9</sup>



National Malleable Castings Company (photo courtesy of Toledo Lucas County Library, from Toledo Commercial, History and Institutions, 50th Anniversary Souvenir, 1895, p. 111).

National Malleable Castings Company's general offices were in Cleveland and the firm transferred about 200 men, the majority being Hungarian, to work at the new plant in Toledo. By 1895 the Toledo plant had 600 hands and as many as 1,600 men during the First World War. The company made malleable iron castings to order by the air furnace process. The products were used in substitution for wrought iron forgings and for common cast iron in the manufacture of agriculture implements, machinery and the construction of railway cars.<sup>10</sup>

On May 30, 1940, the Hungarian-American Weekly, Toledo, published a special historical issue commemorating the 50th year of the settlement.<sup>11</sup> The Malleable Records show that the building of the Toledo plant began in the summer of 1890 and made castings the following February. The Toledo plant closed in 1928 for economic reasons and the building was wrecked in 1936.<sup>12</sup>



National Malleable Castings Company.

The Golden Jubilee of the Hungarian Settlement in Toledo was celebrated in 1941.<sup>13</sup> The St. Stephen's 25th Anniversary book, Jubilate, published in 1924 reported 1892 as being the year that Magyars began to settle in East Toledo on the northeastern banks of the Maumee River. However, the above data supports the 1890 date as being the year when a large group of Hungarians came to Toledo. "The city's Hungarians did not come in a body, but were attracted a few at a time by industries."<sup>14</sup>

Other companies developed, including: the Interlake Iron Corp. (formerly the Toledo Furnace Co.) in 1902, the Trotter Lumber Co. in 1903, the Toledo Shipbuilding Co. (formerly the Craig Shipbuilding Co.) in 1906, the May Coal Co. in 1916 (the first coal yard started by John Nagy in 1895), the Rail-Light (one of the several Street-Railway Companies in the late 1800's, which eventually became Toledo Edison), and the People's Dairy in 1924.

Some of the earliest Hungarians to locate in Birmingham were: Mr. and Mrs. John Adam, Gabriel Bertok, John Csarni, Michael Csizmar, John Fasztor, Stephen Juhasz, John Junga, Mrs. John Laczko, Stephen Molnar, William Meyer, Mr. and Mrs. John Nagy, Michael Nyitrai, Julius Simon, John Strick, Stephen Szakovitsz, Andrew Toth, John Urban, Charles and Louis Zettner.

At first, the children attended Howland School, a little brick schoolhouse on Wheeling Street. In 1894 the present Birmingham school was started in a four-room building. The first church, Birmingham Congregational, was established in 1892 on Paine Avenue, near Genesee Street.<sup>15</sup> (Note: This church was once used by the Hungarian Reformed members, was moved, and is now located on Woodford Street, used by the Zion Hill Baptist Church members.)

### Birmingham Grows.

So the first large group of Hungarians arrived in Toledo by 1890. These Magyar families had originally come from three Hungarian counties: Abauj, Heves, and Gömör. Soon these people induced their kinsmen and townfolk to join them in their new settlement.

Why did so many Hungarians leave their country? Isolated arrivals of Hungarian immigrants in America are recorded through 1850, but there was a significant increase in their numbers as a result of the abortive Hungarian War of Independence led by Louis Kossuth, when the Hungarians revolted against the Austrian Habsburgs on March 15, 1848.<sup>16</sup>

In his book Maurice Davie gives this explanation for the immigration of Hungarians: "They have immigrated partly because of unsettled and oppressive political conditions under the Dual Monarchy and Austria's attempt to dominate Hungary's economic life, but more because of the opportunity of plenty of work and good wages in America."<sup>17</sup> In his Master's Thesis, John M. Hrivnyak lists six separate factors--in the social, economic and political conditions of Hungary--which led to Hungarian emigration: Hungary's social structure, the mandatory military obligations, the Magyar attitude toward ethnic minority groups, economic factors, political factors, and the Hungarian government's actions regarding shipping agents and emigration. Mr. Hrivnyak states that these six main causes should help to explain why the majority of the Hungarians decided to leave.<sup>18</sup>

In 1907, a Toledo Blade article reported:

"One dollar in American money is equal to five crowns in Hungary," explained John Strick, one of the wealthiest and most influential men of Toledo's Little Hungary. "Just the other day I sent \$100 back home for one of my customers. That 500 crowns will look like a lot of money there, and it will buy much more in Hungary than \$100 will buy here."

Many small farms in Hungary are owned by men whose fathers and grandfathers and great-grandfathers owned and tilled the same soil that now grudgingly yields a living for the family. So if ill fortune and debt comes or if the farmer would buy a few more acres, he leaves home and family and comes to the United States to work for two or three years at the severest toil in the iron mills. With him economy and frugality are inbred, instinctive, so his hoardings are considerable and he returns home affluent, with perhaps 5,000 crowns (worth 20 cents each) to his credit. The trip is inexpensive and the railroads and steamship lines are now advertising a steerage rate of \$51 from Budapest, the Hungarian capital, to Toledo.

Some of the Magyars return two or three times to the United States to earn more American dollars, so the population of their colonies is constantly changing. Many of the younger men decide to make this country their permanent home, and not infrequently, the older ones do

likewise, sending for their wives and children.<sup>19</sup>

New immigrants arrived in Toledo, purchased the newly surveyed lots which were situated close to the new foundry works, and erected their neat little homes.

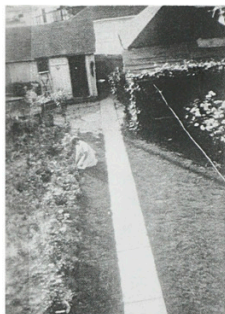


Photo (c. 1913) of Genesee Street. Mrs. Alex (Mary Kepes) Torda.  
Consaul Tavern on left side.  
Empty lot on right is present location of Kinsey's Funeral Home.

Most of the early homes in the Birmingham area were "catalog homes," which anyone with carpenter skills could put together. Names for such architecture include: popular or people's architecture, working man's or vernacular architecture. Although variations of the basic style followed, many of the houses were to have the large front porch, which encouraged neighborliness. Birmingham became known as a friendly neighborhood connected by front porches and sidewalks.<sup>20</sup> Bright flower gardens, typical of the Hungarian home, sprang up everywhere and softened the harsh looks of unpaved streets.

Isolated by certain geographic boundaries (for example, by the Maumee River, railroads, and later the Detroit-Toledo Expressway) and by their unique language (see separate article), the Hungarians in Toledo united in spirit to meet their needs. For example, many of the settlers established their own businesses in the area (bakeries, meat stores, grocery stores, clothing stores, and furniture stores, etc.). Various recreational spots developed (for example, corner bars, six or more bowling alleys, and dance halls). Hungarian traditions were practiced. (See separate article.)

Even today, in 1984, Hungarians keep their ethnicity in the forefront to the point that many outsiders think of the Hungarians when they think of Toledo's East Side (bounded by the Maumee River, Rossford, Oregon and Northwood).<sup>21</sup> Yet, in a 1983 market study for the River East Economic Revitalization Corporation,<sup>22</sup> only 5.1% of East Siders are of Hungarian ancestry. (Don Monroe, the River East Director and a non-Hungarian, reported that everyone was surprised by that number and that 27.1% are of German ancestry: 13.1%, English; 12.8% Irish; 7.9% French: and 4.1%, Polish.)

(Note: Most of the following facts for the first 25 years of St. Stephen's Church are taken directly from the Parish's 25th Jubilate Anniversary book, which was sold in 1924 for \$3.00. Some of the facts were taken from Parish Reports.)

### The Organization of St. Stephen's Church

As soon as the new settlement had grown in number, the Magyars began to feel the necessity of organizing, and they founded the "King Matthias Sick and Benevolent Society," a non-sectarian association. Early in 1897, following the funeral of a deceased fellow member, a discussion arose among the Catholic and non-Catholic members of the society as to the cross on the membership badges. The debate must have been rather lively, and the outcome not satisfactory to the Catholic members. They withdrew from the "King Matthias Society," on August 8, 1897. They assembled in Mrs. John Laczko's backyard and founded the "Saint Stephen's Roman and Greek Catholic Sick Aid Society," emphasizing the necessity of organizing a Catholic Congregation. (Note: The Hungarian Greek Catholics did not organize their own church, St. Michael's of the Byzantine Rite, until 1914.)

Two other societies soon followed. "Saint Emery Roman and Greek Catholic Juvenile Sick Aid Society" was organized on January 6, 1898; and a few months later, the Catholic women organized "Saint Elizabeth Roman and Greek Catholic Women's Sick Aid Society" on June 5, 1898. These two societies and the Saint Stephen Society became the main pillars of St. Stephen's Church.

Toledo, at this time, still belonged to the diocese of Cleveland. The Most Reverend Ignatius Horstmann, D.D., was the Diocesan Bishop, who had every good will for the Magyar settlers. There were very few Magyar Catholic priests in the United States, so the Catholic Magyar settlers of East Toledo continued to attend Holy Mass in the nearby churches for the most part in the German Sacred Heart Church. Helen (Strick) Patrilla remembers her father saying people would wear hip boots, when necessary, as they walked to church at Sacred Heart.

Now and then Father Boehm, who had organized the St. Elizabeth's Magyar Parish of Cleveland, came to East Toledo to celebrate Mass and preach the gospel in the Magyar tongue. On such occasions Andrew Toth's Hall was used to celebrate the Liturgy.

### The New Parish

There was no great effort needed to encourage the founders of St. Stephen's Parish. On April 17, 1898, they convened in Andrew Toth's Hall and unanimously resolved to establish St. Stephen's Catholic Magyar Congregation. They elected a chairman, two secretaries, a treasurer and a few trustees. John Toth was elected first chairman.

The first capital consisted of three five dollar gold pieces, gifts of Stephen Horvath, John Urban and John Toth. At the same meeting the membership dues were fixed at twenty-five cents, payable semi-monthly. The first house-to-house collections were taken by Louis Prekop, Joseph Jakab, John Masli and Stephen Horvath. (Note: The Parish continued this method of monthly collections until it went to the envelope system in January, 1947.)

Chairman Toth corresponded with Father Boehm, who continuously represented the cause of the new St. Stephen Congregation before the Episcopal authorities. Presently, the new organization received the Bishop's approval.



Father Charles Boehm organized the St. Elizabeth Magyar Parish of Cleveland. He traveled to East Toledo to celebrate mass for the Magyars there.



Father Robert Paulovich, Father Boehm's assistant, who led the organization of the new St. Stephen's Parish and became its first pastor.

### The First Pastor

Around July, 1898, shortly after Father Robert Paulovich (sometimes written as Paulovits) arrived from Hungary to serve as Father Boehm's assistant, he was sent from Cleveland to East Toledo to lead the organization of the new St. Stephen's Parish. A few months later, in October, 1898, Father Paulovich was appointed first pastor of St. Stephen's.



At a very reasonable figure, the new pastor and the Church Council acquired the plot lots facing Consaul, situated between Magyar and Genesee Streets. They were able to dispose of the lots which were not needed for church purposes, at a price sufficient to recover the entire cost of the property. Sufficient acreage was left for the erection of a church, rectory, school and convent.<sup>23</sup>



First church and school.

The first church was planned and built by Julius Comte, as was the pastor's residence, the school house and the sisters' home. The construction of the frame buildings progressed so rapidly that on New Year's Day, 1899, Mass was celebrated in the new church. The solemn dedication, however, was deferred until St. Stephen's Day, August 20, 1899 and celebrated by Father Houck, V.R. Diocesan Chancellor. (Note: Church was located in space between the present church and school.)



First church and school (photo courtesy of The Blade).

Father Paulovich described these events in the Parish Reports. He wrote the reports from 1898 to 1902 in Latin. This was not a requirement for the pastors; however, a number of the early priests who were foreign-born did this, possibly having felt more fluent in Latin rather than in English. (Parish Reports from 1898-1907 were supplied by the Diocese of Cleveland. Father Hernady translated the reports written in Hungarian.) Father Paulovich's report for 1898 was:

On April 17, 1898, there was a convention to discuss the founding of a Roman Catholic Church. Things proceeded very well with the consent of Most Rev. Bishop of Cleveland. They asked for a priest who speaks the Hungarian language. I, the undersigned, was sent to East Toledo.

On July 28th, I attended these sessions and I informed the Most Rev. Bishop that I would accept the services.

In September I was introduced to the Hungarian Community and I sent a letter to this fact to the Most Rev. Bishop on September 16th to inform him.

On September 21st, I arrived in Toledo and started the divine services in a hall of a Roman Catholic person.

On November 3rd, we started the building program by Julius Comte.

On November 8th, we made the contract for a hall and the pastor's residence next to the hall, for which we had the property on Genesee Street and Magyar Street, and also Grand Street.

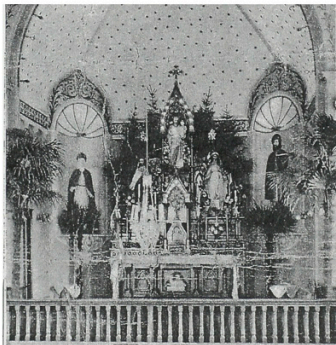
This is the short history of the Hungarian parish of East Toledo.

The Toledo Blade, August 21, 1899, described the dedication of the church. A parade preceded the services and included societies from Toledo (for example, St. Stephen's and St. Emery's) as well as many Hungarian societies from Cleveland. The parade was headed by a platoon of police. All of the five divisions in the parade were headed by bands, including Strobel's, Toledo Machine, Liberty, Tony Leon's and a band which came with the Cleveland delegation.

The parade began at Sacred Heart Church and traveled through the East Side. Father Houck and Father Elbert (of Sacred Heart) were in a carriage drawn by four white horses.

Every seat was taken for the services and many had to stand in the new church throughout the ceremony. Father Houck preached the dedicatory sermon in English and St. Stephen's Father Paulovich gave a short talk in Hungarian. The music was sung by a choir composed entirely of male voices and the benediction was pronounced by Father Houck. The parish had a membership of nearly 400. (Note: The Jubilate book reported 120 families.)

The Toledo Blade article concluded with a description of the church interior: "The interior presents a very neat appearance. The altars are of golden oak, the woodwork of the church is done in material to harmonize. The confessional, chancel rail and pulpit are of the same wood, and the church hangings are for the most part, cardinal. The pews are of dark oak, with trimmings of walnut, and the windows are made of various shades of stained glass. Three walls are still undecorated, and the soft gray color of the rough coating of plaster contrasts well with the general furnishings."



First church interior (photo courtesy of Joseph and Kathy Karocki; taken from wedding certificate of Berecz, Margit and Hornyak, Janos, November 17, 1902).

Katherine Meyers remembers how dirty the old church floor would get since Consaul was unpaved. Many baskets of warm water would be carried to the church from her parents' home to scrub the wooden floor. Then buckets of cold water were carried to wash away the mud and soap. Michael Nyitray remembers that men would sit on the right side of the church and women, on the left side--thus separating even married couples. This tradition gradually stopped in the 1930's.

The trustees, at that time, were: Andrew Toth, Louis Prekop and Stephen Szakovics, Jr. George Tancsak was in charge of the sacristy, serving also at the altar as there were no trained altar boys. The first salaried sexton and janitor was George Majoros, who received three dollars per month for his services. (It took twenty-five years to increase this stipend of the sexton up to one hundred fifty dollars.)

The minutes of the Congregation are preserved since January 1, 1906. However, the trustees in 1900 are also known; these men were: Julius Lassan, Stephen Horvath, Paul Bubenko, and Louis Prekop. (Note: Father Hernady is not aware of any "minutes.")<sup>24</sup>

Most of the church equipment was donated. However, since the records of those early years were destroyed, many of the donors are not known, with the exception of the St. Emery Society which donated the bells. The accounts are preserved since September 25, 1898. The first entry is an item received for the Sunday basket offerings: \$4.58. The first expenditure was \$2.00 for an altar stone. In 1898 the Congregation owned eight lots. For their surveying, an expenditure of \$22.00 was recorded.

The general ledger of 1900 reported \$2,571.44 in total receipts and \$2,550.62 in total expenses. (Compare this to the 1923 figures: \$49,752.06 in total receipts and \$13,571.15 in total expenses.)

The church registers of St. Stephen's are complete, starting with September, 1898. (Earlier records were kept at Sacred Heart Church.) The first three items of the St. Stephen's records are:

**Baptisms:**

Mary Veres, daughter of Joseph Veres and Mrs. Katherine Toth Veres (October 5, 1898).

Elizabeth Molnar, daughter of Joseph Molnar and Mrs. Anna Polgari Molnar.

Anna Nyitrai, daughter of Michael Nyitrai and Mrs. Mary Kruselyak Nyitrai.

**Weddings:**

Andrew Pirhala and Elizabeth Balazs  
(September 26, 1898).

Joseph Stoffan and Gizella Kruss.

Emery Maszni and Anna Vanyo.

Funerals:

John (infant of two weeks), son of Stephen Palencsar and Mrs. Elizabeth Varga Palencsar (infant died on October 2, 1898).

Joseph Sedlak, late husband of Mrs. Mary Sedlak, 40 years of age.

Eighteen hundred and ninety-nine was the first calendar year of the young congregation. The book shows a registration of 62 baptisms, 13 weddings, and 10 funerals during that year. Records show that there were 4 baptisms, 1 wedding, and 3 deaths in the few months remaining in 1898, when the Parish was organized. (See separate charts which include figures for other years. The statistics supplied by the Diocese of Cleveland vary slightly from those of the Toledo Diocese, instituted on April 15, 1910. St. Stephen's Church, like other area churches, sent its annual parish reports to the Diocese of Cleveland until that time.)

The following are the reports Father Paulovich filed from 1899 to 1904:

1899

Pews, a confessional, and three altars were purchased.

After a private blessing of the new building, I celebrated in a new church on the first day of this new year (1899).

On February 22nd, I took over the parish house, the rectory.

On March 15th was the blessing of the Stations.

On June 9th we began to build the school and the house for the teachers.

On July 6th there was the blessing of the candlesticks.

On the Feast of St. Stephen's, we had the solemn blessing of the flags of the Sodality, St. Hedwig's Sacred Heart of Jesus and the Blessed Virgin Mary.

In September singing the solemn hymn "Veni Sancte" (Note: Come Holy Ghost)--both the song and liturgy at Mass mark the official opening of the school year), we began the instruction in our school under direction of the Notre Dame Sisters from Germany.

During the month of October we had a census.

In November, we had our Forty Hours' Devotion.

In the month of December was the introduction of the Sacred Heart of Jesus Sodality.

The last day of the year we had a play in Hungarian. The parents and the pastor himself really enjoyed it.

(Note: Two Notre Dame Sisters were listed for the 73 pupils.)

The Notre Dame Sisters took charge of the school in September, 1899.<sup>25</sup>

## 1900

On January 12th we had the election of the new councilmen and collectors.

They've completed the sewer which is before the front of the church.

By the spring, the church painting was finished by the St. Stephen's Sodalists.

Many men returned to Hungary because they did not have work.

In autumn time a sideway (sidewalk) was constructed before the church property.

## 1901

On June 7th, the Most Rev. Bishop administered the sacrament of confirmation in the afternoon.

Since the beginning of the month of July, the congregation of St. Ignatius is using our sanctuary for their Sunday services.

On June 2nd we had a parish meeting and we decided that every working man should give \$15.00 to solve the parish debt. Yet at the end of the year, we are still in debt \$1,100.

On September 1st, we had the electric light in the church.

In October we had a sewer which cost \$125.

In November we finally had the water in the parish house and that cost \$171.00.

Also in November we had a new sideway (sidewalk) made of planks in the courtyard. Right next to the parish building the planks were painted.

(Note: Three Notre Dame Sisters were listed for the 122 pupils. Fr. Paulovich listed two children not attending St. Stephen's School because: "One he is far from the school, the other is bad boy.")

## 1902

This year on May 11th, the parish's school children started giving entertainment to the great joy of the parents.

On July 13th the parish societies in a body, with musical instruments and choir, participated at the dedication of the neighboring church, St. Ignatius of Loyola.

On November 5th gas was introduced to the parish building because of the lack of coal.

(Note: St. Michael's Greek Catholic Society was mentioned in the reports for the first time.)

## 1903

(Note: Fr. Paulovich reported in English.)

On March 8th the congregation took part in the solemn march in the city of Toledo in honor of our late Pontiff Leo XIII.

On June 28th the St. Aloysius Sodality was founded. (Note: Fr. Hernady said St. Aloysius is the patron saint of young boys. The last report sent by Fr. Eller in 1907 still listed this sodality.)

On September 6th the Holy Rosary (Slovak) Society was founded.

During June and July the church and schoolhouse were painted.

(Note: Holy Rosary Society (Slovak) is mentioned from 1903 through 1905. The 1906 report says, "The Slovak Catholics no longer attend our congregation; they left February, 1906.")

#### 1904

On January 3rd we had the election of the councilmen.

In June were the reparations of the sheds and parish house roof.

In August I have had a mission. Msgr. Ottokar Prohaszka from Hungary was here. He was the preacher in my first mass. Aloysius Jesof, secretary of the Regnum Marianum, was here. (Note: This was a congregation of priests.)

On October 12th, the Rt. Rev. Bishop P. F. Horstmann administered the confirmation.

(Note: Two organizations were listed for the first time in the reports--the St. Anna's Society and the Catholic Knights of Ohio.)

#### A New Pastor

Father Robert Paulovich, after seven years of hard and successful work, left on September 15, 1905. He was succeeded by Father Francis Eller, who cared for St. Stephen's until September 17, 1908. Katherine Meyers tells a story about Father Eller, who had difficulty waking up. He would tie a string to his toe, with the other end tied to the window. He asked the children to yank the string before the church bells rang. Unfortunately, many times he fell back asleep!



Father Francis Eller, St. Stephen's Pastor, 1905-1908.

### The Beginnings of St. Stephen's School

The opening of the school dates back to September, 1899, with the Sisters of Notre Dame in charge of seventy children. The teaching staff consisted of two, then in 1901 three, sisters: Sister Mary Sophia, Sister Mary Vincentia and Sister Mary Roberta.

There were only two modestly equipped classrooms used in 1899. A third classroom was added in 1901, a fourth in 1906, and a fifth in 1908. In fact, even by 1907, the population of the Parish had grown so rapidly that plans for a larger school and a larger church were being made. A Toledo Blade article reported: "The pupils are already crowding the parochial school to such an extent that the people of St. Stephen's have determined to convert their old church into a second school building and erect a larger and more modern church of brick or stone."<sup>26</sup> A fire in 1908 changed the nature of these plans.

The Parish Reports reported such events in this way:

#### 1906

The three Sisters were not sufficient for the school; we have taken a fourth. Now there are four classes in the school and new desks. It was resolved at the meeting (2nd Sunday of October) the erection of the new Church and Pastoral Residence. The Slovak Catholics no longer attend our congregation; they left February, 1906.

#### 1907

The congregation erected a new building, a school addition: two school rooms and a large meeting hall, which cost \$2,256.25. We had a meeting, which resolved the building of the new church and pastoral residence. The new buildings will be erected after the President elections in springtime, 1909.

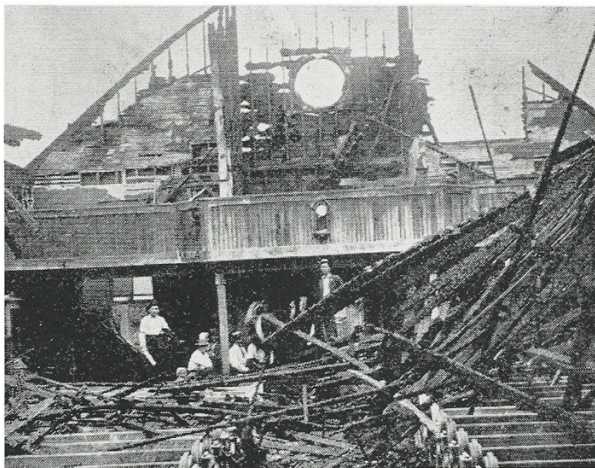
(Note: Fr. Eller left St. Stephen's on September 17, 1908. The Diocese of Cleveland has no reports from St. Stephen's for 1908 or 1909, when Fr. Simko was pastor. The Diocese of Toledo was created in 1910.)

### Fire Destroys First Church and School

On June 27, 1908, the day before First Communion, fire entirely destroyed the church and the school house, storehouses, and damaged six neighboring houses.<sup>27</sup> Total loss to church property was about \$20,000 and two fire insurance companies paid the following portions of the loss: \$3,937.11 and \$3,142.50.

A bonfire started by children in the rear of the parish property spread to the storehouse and barn in the rear of the church and from there spread to the church and school. Katherine Meyers remembers that Father Eller asked everyone to pray when the church caught fire, hoping that the large steeple would not fall on the houses across the street. It eventually fell in front of the school building.





Fire destroyed first church, June 27, 1908.

The Most Holy Sacrament was saved in time, as were the sacred vessels and vestments, and some of the school equipment. Increased sacrifices of the parishioners and the following donations helped to start the construction of new buildings at once:

Dave Robinson and Son	\$500.00
The National Malleable Castings Company	500.00
The Huebner Brewing Company	500.00
The Buckeye Brewing Company	200.00
The Toledo Shipbuilding Company	100.00
The Magyar Young People's Society	300.00
St. Elizabeth's Society	440.00
St. Anna's Society	300.00
St. Stephen's Society	250.00
St.. Emery's Society	226.50

Until a new church was built, daily Mass was celebrated in the chapel of the convent. On Sundays the parishioners attended Mass at St. Ignatius (now Holy Rosary).

### A New Pastor

### A Second Church and School Are Built in 1908

(Note: The present Church would be built in 1914 and a third school would be built in 1924.)



Father John Simko, St. Stephen's Parish, 1908-1911.

Father Eller left on September 17, 1908 and was followed by Father John Simko. Even though the church and school were burned in June of 1908, by September of that year a new schoolhouse was opened. And by November, the Most Reverend Monsignor F. Boff of Cleveland blessed the new church and the new school. Andy Packo says this new church was built facing Genesee (about where the present convent now stands).



Second St. Stephen's Church, built in 1908 facing Genesee Street (converted to church/hall in 1914-1915 and torn down in August, 1927).

The new schoolhouse had two floors. When the school opened in 1908, it had five classrooms. A sixth room was needed by 1911 and a seventh and eighth were added before 1917. Andy Packo remembers that the bottom floor had four classrooms, each with its own coal stove. At first, the upper front two rooms were classrooms, while the back rooms on this second floor were used as a hall. When needed, this "hall" was transformed into classrooms by using room dividers--until eventually the entire second floor was needed as permanent school rooms.



Second St. Stephen's School built after the first one was destroyed in 1908 fire. It was moved back in 1923 and torn down in 1958 to make room for the new school addition. (Photo taken before 1915.)

A letter from Father Houck to Monsignor Boff in Cleveland, dated September 15, 1908, related that St. Stephen's had about \$4,000 in the treasury and an additional \$700 in pledges, which were as good as cash. The total amount of debts, after all repairs had been made (after the fire) would not amount to more than \$500. These figures were given to him from St. Stephen's Father Eller, before he left.

Father Houck could not verify these figures because the parish account books and bank books were in the hands of John Strick, owner of the Pladium. Mr. Strick was elected Treasurer of the Parish by a number of parishioners, who had organized to look over the finances of the Parish. Mr. Toth was elected President and another man, Secretary. The nine men involved were not councilmen, but worked with the councilmen. The checks issued in payment of parochial obligations were signed by Mr. Strick.

### The New Toledo Diocese--Bishop Schrembs

On April 15, 1910, the new Diocese of Toledo was instituted. The Most Reverend Joseph Schrembs, D.D., Auxillary Bishop of Grand Rapids was enthroned as the First Bishop of Toledo on August 11, 1911. Among the foremost measures the new Diocesan took was the proclamation and enforcement of the new Diocesan Regulations, which included the abolishment of the offices of chairmen and treasurers. The chairmanship and the duties of treasurer were henceforth assigned to the pastors in office. The new regulation also fixed the number of councilmen and regulated their election. At St. Stephen's, the number of councilmen was raised to eight and the old officers, in appreciation of their devoted services, were retained to continue their useful work as councilmen.



Bishop Joseph Schrembs, becoming the first Bishop of Toledo, on August 11, 1911.

Bishop Schrembs proved to be a faithful friend and benefactor to the people of St. Stephen's. He took pride in them, pointing to the Parish as an example of church organization. He never failed to show the buildings and institutions to prominent visitors. And whenever he had an opportunity, he expressed his fatherly affection for the Parish. Bishop Schrembs donated "The Irish Madonna" picture to the Parish when the present church was built in 1914. The parishioners regretted his transfer on May 11, 1921 to the Episcopal See of Cleveland.

### New Pastors and Plans for New Church

On December 14, 1911, Father John Simko (Pastor since September 17, 1908) yielded his office, through exchange, to Father Geyza Messerschmidt, a well-known minstrel-priest and young poet of unusual talent.



Father Geyza Messerschmidt,  
St. Stephen's Pastor, 1911, died  
March 29, 1912.



Father Oscar Szilagyi,  
St. Stephen's Pastor,  
1912-1913.

Father Messerschmidt died on March 29, 1912, after a long and painful illness. The deceased pastor's assistant, the Benedictine Father Oscar Szilagyi, was then put in charge. He, by his kind and charitable ways, as well as by his devoted work, soon gained the high esteem and affection of both his fellow priests and parishioners, and moreover, of his Superior, the Most Reverend Bishop Schrembs. Early in 1913, the Benedictine Arch-Abbot recalled Father Szilagyi. The Bishop, then visiting in Rome, Italy, accompanied Father Szilagyi to Pannonhalma, the home of the Arch-Abbot, in order to obtain a further leave of absence for him so he could continue as pastor of St. Stephen's Parish.

This plea was unsuccessful and Father Szilagyi left on March 30, 1913. However, before he left, plans had been started for a new church, as the old wooden church had become far too small for the fast-growing congregation. On June 30, 1912, the resolution to erect the new church was passed. Father Szilagyi headed the committees, composed of the church council and seven special committeemen. Members of the Council were: John Broda, Joseph Jakab, Louis Kuchta, Stephen Madacsy, Andrew Molnar, John Palencsar, Alex Puskas, John Strick, and John Toth. The special committeemen were: Andrew Kandik, John Katona, Michael Lasnovszki, Geyza Meszaros (Rossford), Stephen Molnar (Woodville), Michael Nyitrai, and George Strick.

The contract dated April 25, 1913, named Joseph Kesting of East Toledo to furnish labor, materials, transportation and equipment for the construction of St. Stephen's Roman Catholic Church.



The Present Church Built in 1914 for \$93,500

Father Eordogh Arrives

For a short time after Father Szilagyi left, the Missionary Father Oscar Solymos from Canada acted temporarily as pastor of St. Stephen's. However, shortly afterwards, on August 4, 1913, he had to return to his Canadian Magyars.



Missionary Father Oscar Solymos  
from Canada, St. Stephen's  
Temporary Pastor, 1913.

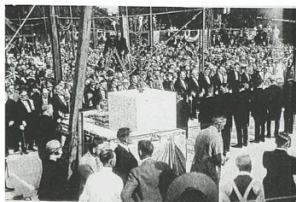


Father Elmer G. Eordogh,  
St. Stephen's Pastor,  
1913, died April 6, 1955.  
(He became Monsignor in  
1929.)

St. Stephen's was without a pastor for a few months until Father Elmer G. Eordogh (becoming Monsignor in 1929) was installed as pastor on September 28, 1913. (He remained in this capacity until his death on April 6, 1955.) Father Eordogh had to continue the work of the committees and supervised the construction and furnishing of the church. He and the building committee solicited funds for this project.

In 1912, Bishop Schrembs commissioned Joseph C. Huber, Jr. to make designs for a new church. The accepted design was finished and working drawings under way, when a large committee got together and decided to hold a competition--inviting all the architects of Toledo to submit designs. Mr. Huber started anew and made a design to compete with the others. He won the competition and during the

winter, Mr. Huber completed working drawings and specifications. After receiving approval of the Diocesan Commission, these were given out for estimates. A contract was signed April 18, 1913, with George Gradel for excavation; work was started immediately and then a general contract was signed with Joseph Kesting for \$50,000 to take over the excavation and to donate \$1,000 to the parish. The heating, plumbing, lighting, furniture, altars, stained glass, etc., brought the cost to \$93,500.



Joseph C. Huber, Jr. architect      Cornerstone of church.  
for present church, school  
and rectory.

In 1913 the lot and house of John Urban's widow was bought for \$2,000. This lot was needed for the new church and rectory. The house on this lot was then sold to John Strick for \$215.99, who removed it at his own expense.

Architect Joseph C. Huber, Jr., gave the following description of the Church:

The church seats 850, has a 30 by 36 Sanctuary with two sacristies and full basement, is 135 feet long, 63 feet wide over the two towers, which are 16 feet square. The width at transepts is 68 feet, the inside height is 45 feet; the towers are 102 feet high from grade to top of cross. The entire basement and first floor are reinforced concrete; the Sanctuary's floor and the aisles are tilemosaic; the interior plaster walls with pressed brick trim, stone-columns and brick arches and steel panel ceiling. The exterior is pressed brick trimmed with cut stone and terra cotta with Spanish tile roof; each tower being surmounted with copper dome, lantern and cross. The architectural

treatment is the Early Christian Basilican with certain features of the churches of Northern Italy and of Spain from the early Renaissance; this style of architecture is also widely used in Hungary, where through the past ages it has been adopted as the national church-style. The furniture and the two-manual pipe-organ were designed to fit in their particular places and are of oak. The organ-pipes fit gracefully around the rose-window; the oaken confessionals are flush with inside wall forming bay on outside. The three altars are composition covered with gold-leaf, the work of Da Prato; the richly colored art glass of the windows--which illustrate the usual scenes of Christ's life and pictures from the lives of the various Hungarian Saints--is the work of Flanagan & Biedenweg; the mural paintings and decorations, pious legends from Hungary's history of the Saints, chiefly of King St. Stephen, are by Louis Linek, a Hungarian artist of Cleveland. Among his compositions, the big mural painting, surrounding the high altar, lively illustrating the Day of Judgment, draws the attention of the visitor; amid the Beautified Spirits at the gospel-side, conforming to an old medieval custom, seated near the Blessed Virgin, the life-size portrait of Toledo's First Bishop is displayed.<sup>28</sup>



Third church, \$93,500, built in 1914.





Church interior in 1924. (Note two side altars.)

Some parishioners thought the church was copied from a church in Hungary. When asked about this Father Hernady said he believes Father Szilagyi, the Benedictine priest and pastor of St. Stephen's in 1913 when plans for the new church were being made, had probably tried to imitate the abbey church of Pannonhalma (11th century), the home of the Benedictine Arch-Abbot. Father Hernady does not believe it is an exact replica of that church, but the churches may have some similarities.<sup>29</sup>

Ted Ligibel points out that the iconography on the outside of the Church represents symbols of the Roman Catholic faith; for example, the Trinity (on the west side of the Church, facing Genesee) is represented: God (eyes), Jesus (cross with crown of thorns) and the Holy Ghost (dove).<sup>30</sup>

A Toledo Blade article on August 24, 1914, described the dedication ceremonies which opened at 9:30 a.m. on Sunday morning, August 23rd, when Bishop Schrembs and his party were greeted by a large assemblage of people, including the church societies, who lined the street from Front to Genesee. A band escorted the Bishop to the church doors. Following the regular dedication ceremonies outside the church, a Pontifical High Mass was celebrated by Bishop Schrembs. The sermon was in Hungarian.



One of the stain glass windows in St. Stephen's Church of St. Gerard, the tutor of St. Stephen's son, St. Emeric. St. Gerard was drowned by pagans in 1031. (1950 photo courtesy of The Blade.)

Following the ceremonies, six hundred people attended a banquet in the dining room of the church. John Pelenyi, Vice Consul of Austro-Hungary from Cleveland, spoke in both English and Hungarian. He referred to the great war in progress and commended President Wilson in urging American neutrality.

Many parishioners and church societies donated gifts for the new church. For example, St. Emery Society donated the bells; St. Stephen's Society paid for the artistic mural paintings by Louis Linek; and the St. Elizabeth Society donated the lateral altars.



Rose window (1924 picture).



Indented in the pulpit are statues of Jesus Christ and the four Evangelists--S.S. Matthew, Mark, Luke, and John. (1950 photo, courtesy of The Blade.)

James Pilliod donated the main altar and the Neuhausel family donated the crystal luster. The Stations of the Cross were donated by:

1. People from Abauj
2. Michael Fejes and Joseph Bojki
3. School Children
4. Ignatius Jacob, Andrew Fejes, John Pinter
5. John Maszni and Family
6. Joseph Pasztor and Son
7. John Krusovszki and Family
8. Leopold Krieg and Wife
9. John Zsigrai and Frank Zvara
10. People from Zemplén
11. People from Heves, Sirok
12. Eugene Boros and John Mariassy
13. Ladislaus Perlaky and Family
14. Frank and George Kaiser<sup>31</sup>

## Charter Members

The following names are some of the charter members of St. Stephen's Roman Catholic Magyar congregation in Toledo, Ohio.<sup>32</sup>

1. John Adam and wife, born Barbara Burczin
2. John Balazs and wife, born Rozalie Lukacs
3. John Broda and wife
4. Paul Bubenko
5. John Csarni
6. Michael Csengeri
7. John Csizmar
8. Michael Csizmar and wife, born Mary Toth
9. Stephen Csizmar and wife, born Katharine Smilnyak
10. George Dancsak and wife, born Mary Vasko
11. Michael Dorcsak's widow
12. Stephen Drotar
13. Mrs. Stephen Dudas
14. John Fazekas and wife, Susanna Orosz
15. George Ferencsik's widow
16. Andrew Fircsak
17. John Fortuna and wife, born Mary Orban
18. Nicholas Galajda (Galayda) and wife, born Katharine Heger
19. Mrs. Stephen Haydu
20. Andrew Horvath and wife, Mary Ferencsik
21. George Hornyak and wife, born Anna Magyar
22. John Hornyak
23. Paul Hornyak
24. Louis Hubay and wife, Mary Markovics
25. Joseph Jakab
26. Mrs. Stephen Jakcsi
27. Joseph Jambor and wife, born Elizabeth Takacs
28. Stephen Juhasz and wife, born Barbara Tar
29. John Junga
30. John Kandik
31. Stephen Kavasanszki
32. George Kocsis and wife, born Elizabeth Lazur
33. Emery Kolibar
34. Martin Kruss's widow
35. Mrs. Louis Kuchta
36. John Laczko's widow
37. Julius Lassan and wife, born Mary Kovacs
38. George Lengyel
39. Andrew Lesinszki
40. Joseph Lukacs and wife, born Mary Scsebrenyak
41. Joseph Lukacs (Kis)
42. Mrs. Bertalon Maruzs
43. Andrew Matesz's widow
44. Andrew Mikola's widow
45. Andrew Molnar
46. Joseph Molnar and wife, born Anna Polgari
47. Katherine Molnar
48. Mrs. John Nagy
49. Joseph Nemeth
50. John Novak's widow
51. Michael Nyitrai (Nyitray) and wife, born Mary Kruselyak
52. John Olexo's widow
53. John Oravec's widow
54. John Palincsar
55. Joseph Pasztor and wife, Mary Takacs
56. John Pereszlay and wife, Anna Liszak
57. Andrew Pipoly and wife, Barbara Lukacs
58. John Potoczki
59. George Pribics
60. John Priscsak
61. Mrs. John Singlar
62. Andrew Steffan
63. Joseph Stoffan
64. John Svarcz (Swartz)
65. John Szabo's widow
66. Gregory Szakovics
67. Joseph Szakovics
68. Mrs. Stephen Szakovics, Sr.
69. Stephen Szakovics and wife, born Elizabeth Tinta
70. Valentine Szekely
71. John Szeman, Sr.
72. George Sztrick (Strick)
73. John Sztrick (Strick) and wife, born Anna Vavrek
74. Francis Sztrinyi and wife, Rozalie Soos
75. Edward Szucs
76. John R. Takacs

- 77. Mrs. Joseph Tamas
- 78. John Tobak and wife, born  
Barbara Molnar
- 79. Mrs. George Torda
- 80. Andrew Toth
- 81. John Toth
- 82. Joseph K. Toth
- 83. Stephen Toth and wife, born  
Elizabeth Pederi
- 84. Emery Zavec and wife,  
Victoria Kruss
- 85. John Zsigray
- 86. Stephen Zsigray
- 87. John Zorgo and wife,  
Anna Akos



The surviving Charter members, 1924.

### "The Irish Madonna"

At the dedication ceremonies of the Church, Most Reverend Bishop Schrembs presented an oil painting of the Blessed Virgin Mother, Our Lady of Gyor. This painting, referred to as "The Irish Madonna," is a copy of the original painting presented to Bishop John Pusky of Gyor, Hungary by the Bishop of Ireland, Dr. Walter Lynch.

Bishop Lynch had left Ireland during the early post-reformation period, when the British were persecuting Catholics in Ireland. Carrying with him a painting of the Virgin and Child, which he prized very highly, Bishop Lynch first arrived in Brussels for a short time, but eventually found sanctuary in Hungary, with Bishop Pusky, Bishop of Gyor. In a very short time Bishop Lynch was made Arch Deacon of Papa and auxillary Bishop of the Diocese in the year 1655.

Bishop Lynch died in exile among his beloved Hungarian benefactors July 14, 1663, and his remains lie in the vault beneath the Cathedral of Gyor. After the death of Bishop Lynch, the painting passed into the possession of the Cathedral and was hung on the wall near to the altar dedicated to St. Anne.

On March 17, 1697, while Mass was being celebrated on St. Patrick's Day, the painting was reported to have a bloody sweat, which continued for three hours.<sup>33</sup>



"Irish Madonna" painting, presented to St. Stephen's Church by Bishop Schrembs in 1914 to honor the Magyars of Toledo.

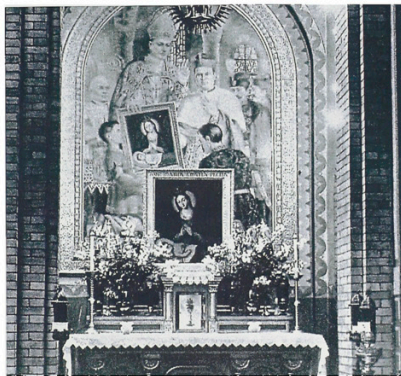


Bishop Schrembs was moved by what he heard about Bishop Lynch and "The Irish Madonna." He obtained a copy of the painting and presented it to St. Stephen's Church, to honor the Magyars of Toledo.

It wasn't until 1942, however, that the painting was displayed. A passage from a booklet "In Honor of Madonna of Ireland" explained:

A beautiful shrine of the "Irish Madonna" has been erected and was dedicated on September 27, 1942, in St. Stephen's Church, Toledo, Ohio, by Bishop Karl J. Alter. The shrine is located on the right side altar as one enters the church. The altar harmonizes with the remainder of the newly decorated church. Above the altar painted on a canvas 13 ft. by 7 ft. is portrayed the reception of the painting of the "Madonna of Ireland" by Archbishop Schrembs from the hands of Bishop Varady. The painting is enclosed in a beautiful gold frame magnificently designed. Over the tabernacle stands our copy of the "Irish Madonna."

It is our purpose to have a perpetual novena in honor of the "Madonna of Ireland" with devotions on Saturday of each week. A solemn novena will be held before the feast of St. Patrick, March 17, and before the Feast of the Assumption, August 15. The purpose of this is to show due reverence and honor to Our Blessed Mother by dedicating ourselves to her and to help in whatever small way we can to lend others to love her and sanctify their own souls.



"Irish Madonna" displayed in 1942. Painting behind the "Irish Madonna" shows Bishop Varady giving picture to Archbishop Schrembs. Father Boehm is in the background with staff. (1950 photo, courtesy of The Blade.)

Services consisted of novena exercises,<sup>34</sup> sermon and Benediction of the Blessed Sacrament.<sup>35</sup>

Parishioner Mary Bencze reports that the March Novena was in English, while the August Novena was in Hungarian. The other Novenas held throughout the year would alternate each week, one being in Hungarian and one in English; this would depend on the assistant priest as to whether he could speak Hungarian. Then in 1970, the Parishioners had voted to hold a Saturday Mass, which began on January 3, 1970. The continuous Saturday Novenas were no longer held, and only the March Novena continues to the present time.

#### The Rectory--\$12,500

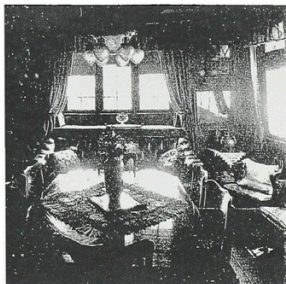
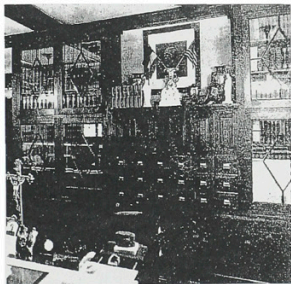
Immediately after the church dedication, the pastor's home was erected, one of the Diocese's most beautiful rectories at that time. Architect Joseph C. Huber, Jr., was asked to prepare plans and specification for the priest's house, which cost \$12,500. The parishioners of St. Stephen's also donated \$3,500 to furnish the home. Mr. Huber reported that these were large sums in those days, yet the people gave such donations to show the high esteem and love they hold for God's priests.<sup>36</sup>



The rectory, \$12,500, built in 1914. (Remodeled and repaired in 1955.)

A Toledo Blade article described the rectory's waiting room in 1920: "One encounters a fine bit of Americanism upon entering the St. Stephen's pastoral residence. On the wall of the waiting room are pictures of all the American presidents." Father Eordogh explained that his callers could become familiar with the names of the presidents of this country while they waited to see him.<sup>37</sup>





Rectory interior, 1924.

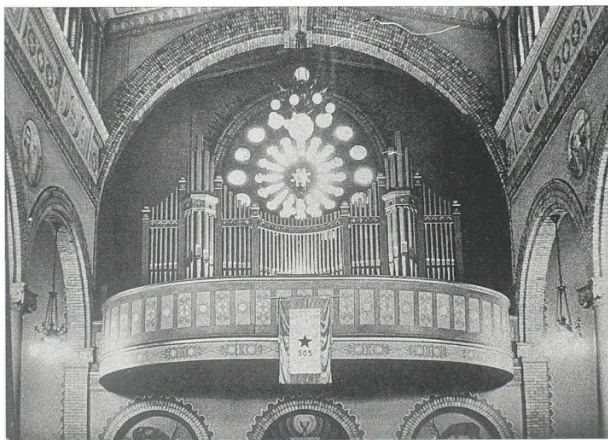
(In 1955, the Rectory was remodeled and repaired. The unused porch became an office and waiting room. The other offices were modernized. New furniture and carpets were purchased.)<sup>38</sup>

### Old Church on Genesee Becomes Hall

By 1914-15 the old church (built facing Genesee in 1908) was converted into a meeting and theatrical hall.<sup>39</sup> Andy Packo reports that the Sacristy became a kitchen and the church pews were removed to make room for receptions, plays, movies, and even basketball. (A building was erected behind this church/hall in 1917, as additional schoolrooms were needed. Mrs. Gabor Gottfried says that this entire structure was torn down in August, 1927.)

### Pipe Organ

In 1918 the Church's pipe organ was acquired for \$4,600,<sup>40</sup> becoming one of Toledo's largest organs. The first organist employed was Joseph Orosz, a talented pupil of St. Stephen's School.



Organ (1950 photo, courtesy of The Blade).

## World War I

As reported in the Jubilate, a Serbian sympathizer assassinated the heir apparent to the thrones of Austria-Hungary (Archduke Francis Ferdinand) and his spouse (the Duchess Sophie of Hohenberg) on June 28, 1914. Despite the vigorous protests of Hungary's leading statesmen, Hungary was forced into war along with Austria. The following excerpt from Hungarians in America explains the dilemma for Hungarians in America:

The outbreak of the war plunged the Hungarians of America into emotional chaos. On the one hand, they saw the country of their birth fall into the abyss of a terrible calamity which was not of Hungary's own making to any degree; in fact, Tisza, then Prime Minister of Hungary, was the only responsible statesman in Europe who repeatedly raised his voice against the approaching war and vehemently protested to the face of King Emperor Francis Joseph I against sending the fatal ultimatum to Serbia. On the other hand, they saw their country of adoption go into battle against the Central Powers, Hungary among them.

This was the first such terrifying psychological experience for them. Perhaps in the first hours of the tragedy, their heart said one thing to them and their sense of loyalty another; we are, after all, human beings. . . But this uncertainty, if it existed at all, soon ceased--and there remained no doubt in their mind as to what to do. They knew in their heart of hearts that they must stand by the United States with everything they had. They knew that this was, in reality, the only country they had; it accepted them, gave them and their children freedom, happiness, opportunities.<sup>41</sup>

And the Jubilate described the situation for the Magyars of Toledo:

There was hardly a family among Birmingham's Magyars, whose members were not to tremble for cherished lives suffering overseas the brunt of war. The condition became aggravated through the participation of Great Britain in the war. All connections with the Old Country were interrupted, and the scant news reaching Toledo was more or less hearsay reports. It was a trying time, spent between fear and hope. Admonished and controlled by their ever-watchful leaders, our Magyar working people, however, carefully refrained from discussing the events of the European confusion. They continued working in their respective factories, ever ready to protect them and to defend them against wicked attempts of agents of the enemies.<sup>42</sup>

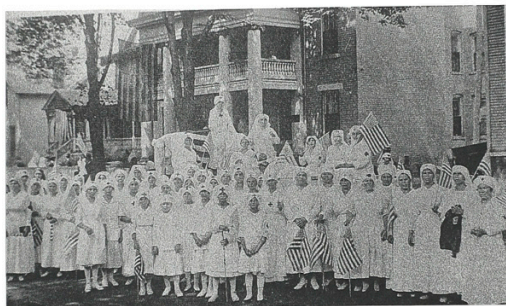
And when the United States of America declared war against Germany on April 6, 1917 and subsequently against Austria and Hungary in December, serious complications arose for the Hungarians in America. Men not admitted to citizenship became "Alien Enemies." However, as the *Jubilate* book reported, Father Eordogh's great leadership helped the people:

This together with the influence of a group of Magyar businessmen, brought forth good results. Joining with the managers of the manufacturing plants, they obtained for the Magyars almost unlimited freedom of action, allowing them to pursue their peaceful ways. The people of St. Stephen's in turn gratefully acknowledged the favors granted them by loyally complying with their duties towards the United States. Forty-eight young members of our Congregation joined the ranks and served throughout the duration of the conflict. Every drive for the sale of War Bonds, went "over the top"; so went the drives to fill the War Chest and the Treasury of the Red Cross. Those of the parishioners who were eligible, volunteered to serve on the various war boards, such as the Registration, the Legal, the Americanization Board, etc. All the Magyars, both citizens and aliens, were anxious to prove their loyalty in every way, and no group was so enthusiastic as that crowd of Magyars participating in that splendid demonstration on the 4th day of July, 1918 when conducted by their three spiritual leaders, they proudly displayed their slogan "Hungarians by Birth. Americans by Choice." It was a memorable event indeed that monstrous parade composed of various nationalities, all of them in their special national costumes. The Magyar group was led by a Marshal in Magyar attire on horseback; he was followed by the three spiritual leaders, Father Augustine Komporday of the Greek Catholic Parish, Reverend Louis Bogar of the Reformed Church and St. Stephen's Pastor, Father E. G. Eordogh, the whole group surrounded<sup>43</sup> by mounted Magyar Hussars in their brilliant uniforms.



Some of Toledo's Magyars don uniforms on July 4, 1918, for a parade demonstrating support of war efforts.

The main features of their quota in the parade were three splendidly decorated floats; one with the heading "Our Fathers" carried the impersonators of George Washington and Louis Kossuth; the second "Our Mothers" impersonating ladies of Columbia and Hungary; and the third, a pathetic group, a dying American soldier boy surrounded by Red Cross Nurses. The spaces between the floats were filled by our 76 boy scouts, then the boys of our Parochial School carrying a giant American Flag, their leader displaying a slogan "We will never let our Old Flag fall"; then a squad of about 60 Red Cross Nurses in their handsome white uniforms; and finally a troop of men and a body of women in their picturesque<sup>44</sup> Magyar National costumes; in all about 900 men and women.



Red Cross Nurses in 1918 parade.

The list of soldiers in World War I from St. Stephen's include:

John Adam	Stephen Gottfried	Louis Majercsik
George Asztalos	John Hanisko	Michael Molnar
Stephen Balogh	Stephen Helyei	Joseph Nagy
Andrew Bocsi	Joseph Hubai	John Pinter
John Bodi	Balthazar Hultai	Andrew Prekop
Mathias Bodi	John Jenko	Stephen Pribics
Joseph Bolla	John Juhasz	Stephen Sandor
Michael Burczin	John Kapcat	Andrew Seman
John Dancsak	Gabriel Kovacs	Edward Seman
Stephen Dandi	Rudolph Kovacs	Paul Strick
Stephen Dorcsak	John Kuzma	Michael Szajcz
Louis Fabian	Joseph Kuzma	Gabriel Szakacs
Alexander Fazekas	Frank Lukacs	Stephen Szaniszló
Stephen Fazekas	Joseph Lukacs	John Tahy
John Galajda	Louis Madacsik	John Tinta
Stephen Galajda	Michael Majer	John Winter

Postwar problems were also described in the Jubilate:<sup>45</sup>

Then came the 11th day of November, 1918, "Armistice Day," and in its wake we received the most disheartening and alarming tidings from the Old Country. We learned that a band of treacherous, unprincipled politicians had sought to bring on a revolution among our people across the seas. The savage hordes of Romania, Serbia and Bohemia had invaded Hungary, inaugurating the "peace" by pillaging and murdering the defenseless people. The revolutionary dictators had all authority placed in the hands of Bolshevistic terrorists, mostly foreigners enjoying Hungary's hospitality, beastly monsters hailing from Russia, Poland and Romania and a period of utmost terror and misery ensued. When the villains finally had to flee from the just wrath of our aroused people, our native country was left bare, our kindred suffering the most dire want. Easy it is to conceive how our poor American Magyars suffered in soul when this intelligence reached them.

#### Non-Sectarian Cooperation

Relief measures, under the leadership of our Father Eordogh, the Reverend Louis Bogar of the Hungarian Reformed Church, and Father Augustine Komporday of the Greek Catholic Congregation, were at once started. The Joint Committees of the Magyar Churches were organized and still function during these days for the relief of the starving among our unfortunate kinsfolk in Hungary, and for the better promotion of common interests. Certainly a noble instance of tolerance and brotherly good will.

Prominent visitors were also described in the Jubilate:<sup>46</sup>

The post-war years were mostly marked by relief work. With the reestablishment of diplomatic relations, special messengers came over from Hungary, mostly to ask for assistance, and we had many opportunities to learn from eye-witnesses the sad story of poor Hungary's experiences.

Christmas of 1921 we had the great joy and honor to entertain Father Bela Bangha S.J., the fearless saviour of our Christian Hungary, from the terror of international communism. His wonderful Christmas sermon will ever recall his visit. Soon after him, in the Spring of 1922 we had the single honor to hail independent Hungary's first envoy, the Count Ladislaus Szechenyi who, with his aide, Mr. John de Pelenyi, was visiting the Magyar settlements in the United States. He came to interpret the thanks and appreciation of the Royal Hungarian Government for our relief work.



Father Bela Bangha, S.J.



Count Ladislaus  
Szechenyi, Hungarian  
envoy in Washington,  
D.C.



Count Szechenyi's Family.



John de Pelenyi, Count  
Szechenyi's aide.

On September 23rd, 1923, we had the great pleasure to bid a hearty welcome to the Right Reverend Monsignor Dr. Alexander Ernszt and Bela Turi, emissaries of the Cardinal Primate of Hungary and of the Executive Committee of Catholic Councils, who had crossed the ocean in order to plead with the American Hierarchy the cause of the Catholics in Hungary. On the 26 of November, 1923, Captain Pedlow of the American Red Cross was the Congregation's honored guest and it was a great honor, as well as a pleasure, to meet personally the man who, as the Commander of a Red Cross detachment in Hungary, saved thousands and thousands from misery and starvation, and in honor of whom the Magyars of Hungary erected a statue of himself in Budapest, as a lasting memorial of the work he directed in their hour of need.



### King Charles IV of Hungary Dies

The Parish's first Holy Mission was held from February 26th to March 12, 1922. It was preceded by a preparatory "Novena," and then conducted by the Abbot Stephen Kincs and Father John Horvath, both of Hungary. The second Holy Mission was held in 1924.

On April 28, 1922, Most Rev. Bishop Stritch celebrated a Pontifical Mass of Requiem at St. Stephen's for the soul of the late Apostolic King Charles IV of Hungary, who had passed away in his exile at Funchal, Madeira on April 1st. The Most Rev. Vicar General, Msgr. John T. O'Connell, L.L.D. delivered a sermon to the large group in attendance. The Royal Government of Hungary was officially represented by Andrew de Hertelendy of the Royal Hungarian Legation in Washington, D.C.

### St. Stephen's School and the Sisters

As mentioned, St. Stephen's School opened in 1899 with two Notre Dame Sisters in charge. Seventy children attended in the two modestly equipped classrooms. A third classroom was added in 1901, a fourth in 1906, and a fifth in 1908. Even by 1907, the Parish planned to build a larger church and to convert the older church into additional classrooms. Those original plans were altered when a fire destroyed both the school and church on June 27, 1908.

Yet by November of 1908 a new schoolhouse was solemnly blessed (as well as a new church) by Monsignor F. Boff. This two-story school opened with five classrooms in use. A sixth room was needed by 1911 and a seventh and eighth were added before 1917. Andy Packo remembers that the bottom floor of this schoolhouse consisted of four classrooms, each with its own coal stove. At first, the upper front two rooms were classrooms, while the back rooms on this second floor were used as a hall. When needed, this "hall" was transformed into classrooms by using room dividers--until eventually the entire second floor was needed as permanent school rooms.

During the fall of 1911 the first Bishop of the new Diocese of Toledo, Most Reverend Joseph Schrembs, D.D., honored the Parish with an official visit and spent a long time in the classrooms, commending and encouraging the Sisters and their pupils.

The Notre Dame Sisters lived in a house (which was adjacent to Magyar Street) behind the schoolhouse. In 1913 Father Eordogh recorded \$2,000 for a new addition to the Sisters' house in 1913 and \$1,200 for a new addition in 1920.<sup>47</sup>

The school population kept growing and more rooms were needed. In 1917 it was decided to add extra portable buildings, connecting to the old church/hall on Genesee. These were started in July and completed in September of 1917 at the cost of \$800.<sup>48</sup> A kindergarten was installed on September 1, 1915.<sup>49</sup>





Home of the Notre Dame Sisters. (It was located adjacent to Magyar Street, behind the old school-house.)

#### Need for Hungarian Sisters

While on his European trip in 1913, Bishop Schrembs of Toledo visited with the Daughters of Divine Charity in Budapest. He extended an invitation to these Sisters to aid in the Toledo diocese. "From his Excellency's knowledge of the ethnic characteristics of the Hungarian people and his observation of their religious and social needs, he was convinced that the future welfare of the immigrant Hungarians lay in the education and training of their youth by a religious community of their own nationality....In September of 1913 Sister Valeria Morvay, the then General Assistant and Superior of the House in Budapest, together with her companion, Sister Kostka Bauer, set sail for America so as to look into the future possibilities of establishing new homes for the Congregation of the Daughters of Divine Charity in America." However, by the time they arrived, St. Stephen's School in Toledo had already been staffed by the Notre Dame Sisters.<sup>50</sup>

#### A Nursery for True Americans

The Jubilate book described St. Stephen's School as a "Nursery for True Americans." For although ethnic heritage and ethnic pride remained strong, the children were ambitious and eager to learn the American language and customs. The school stressed American ideals. The children of St. Stephen's School saluted the American Flag and recited the pledge of allegiance "with an enthusiasm and sincerity hardly surpassed by other American-born children."<sup>51</sup>

In 1919, Father Eordogh invited the Hon. Walter F. Brown, a personal friend of President Theodore Roosevelt, to visit St. Stephen's School. Mr. Brown spoke with the children and asked them to enter a city-wide writing contest about "The Life of This Great and Loyal American." Each class received a beautiful book, sent in appreciation for the fine work done.

### Need for a New School

On May 20, 1920, a resolution was passed to erect a modern schoolhouse. The members of the building committee, headed by Father Eordogh, included the following Councilmen: John Barva, John Fortuna, Andrew Lorincz, John Mariassy, Joseph Szemetko, George Strick, George Varga, and John Vasko. The other committeemen were: Joseph Jakab, John Kiss, John Katona, George Lengyel, Stephen Lingvay, Joseph Papp, and John Toth. (Note: Mr. Strick, Mr. Jakab, and Mr. Katona were also on the building committee for the church.)

The work was delayed due to the extremely high cost of living, combined with an entire deadlock in employment, lasting about one year, a period when the doors of the plants were kept locked. The times brought many to the brink of poverty.

Earlier, however, in anticipation of the building project, the Parish had purchased two portable schoolhouses with two classrooms in each from Mershon and Morley Co., Saginaw, Michigan.

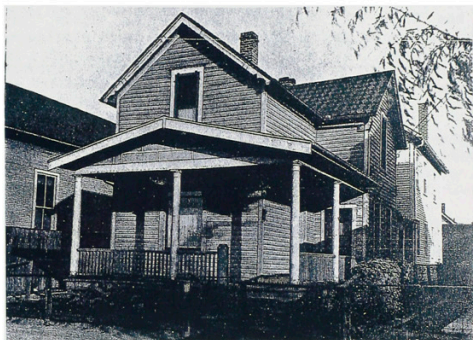


Procession to the church for the new school's dedication on September 1, 1924. (Note the two portable schoolhouses, each equipped with two classrooms. A voting booth was built between these portables.)

The total cost of equipment and placing work was \$14,100.<sup>52</sup> These were placed on the Corner of Consaul and Genesee, and Parishioners remember a Voting Booth placed between the two portables. Kindergarten was held in the church basement.

The National Malleable Castings Company donated the considerable sum of \$2,500 in 1923 for the school building project.

On February 22, 1921, the Daughters of Divine Redeemer, a prominent teaching order, was introduced to the Parish. The Sisters of Notre Dame, due to the great demand made on them for lay teachers, were not able to provide the additional teachers. Father Eordogh had to seek elsewhere for the help needed. Preparing for the Divine Redeemer Sisters, he purchased the former pastor's home close to the St. Stephen's Hall (the old church/hall) for \$4,100 and had mailed \$1,200 to Hungary to cover the traveling expenses of the Hungarian Sisters.<sup>53</sup> Six Divine Redeemer Sisters arrived and cooperated with the Sisters of Notre Dame in the classrooms. The new Sisters helped with the plays and directed the activities of the Kind-Hearted Women, the ladies who did the cooking for the church banquets.



Home of the Daughters of Divine Redeemer, introduced to the parish in 1921. (Home was the former pastor's home, adjacent to the Genesee church/hall. It was repurchased for the sisters.)

#### New School Built in 1924 for \$125,000

After the 1920 plans for a sixteen room school and a sisters' home were delayed, Architect Joseph C. Huber was again commissioned in 1922. He designed a sixteen room school with basement auditorium, and an alternative school without a basement. He completed these by April, 1923. Yet by that time, the Parish decided it would have to use the old frame school and build only one half of the planned school (or eight rooms 82 x 88). The old frame school was moved back, thus being only a few feet away from the Notre Dame Convent.

The old frame school was almost used as a receiving hospital.<sup>54</sup> However, the building was used as a school until 1958 when it was torn down to make room for a new gymnasium addition.

Mr. Huber described the new school and the parishioners in the Jubilate:

The school started in June 1923, was dedicated September 1st, 1924, its cost is \$125,000.00. It is of composite construction; wood floors in classrooms, terrazze in toilets and corridors, plastered walls and ceilings with oak finish and ornamental iron stairs. The auditorium 17 feet high, is in the basement, together with kitchen and men's and women's toilets. The first and second floors have each four classrooms and boys' and girls' toilets, there is also a rest room or teachers' room in the second story. The exterior is of pressed brick with cut stone and terra cotta trim, copper cornice and sloping tile roof and flat composition roof. Toilets are fitted up with slate stalls and the very best toilet fixtures. Every room is mechanically ventilated and the new and old schools, which are connected by a corridor, are heated from an independent plant located under the church.

The church, priest's house and school were designed by the writer in a pleasing harmonious style, to be economical, practical and to endure. The church was built eleven years ahead of the school, yet it looks as tho' it might have been built with the school.

There is no other group in the Toledo Diocese which can compare with these buildings and I dare say but few in the United States. The Hungarian of Toledo has always impressed people with his modest home, his frugal life and his generous spirit. He places God and his Religion above all and gives till it hurts, gives in greater proportion and thereby sets an example well to be emulated by others.

The group shall stand as a lasting memorial to the fervor and generosity of the good Magyars of Toledo. I am proud to be known as a friend of Rev. E. G. Eordogh and of these good people, who have accomplished so much under such great difficulties, within only twenty-five years.<sup>55</sup>



New school, \$125,000, dedicated September 1, 1924.

The school entrance is Renaissance-inspired, as was the Church. Symbols of the Roman Catholic Church are evident in the school's iconography; for example, the crown of St. Stephen. On the one side of the entrance is the American shield; on the other side, the Hungarian shield.

During construction of the school, the cornerstone was blessed and placed in position on September 9, 1923. The Vicar General Monsignor John T. O'Connell officiated as the personal representative of the Bishop. A solemn pledge expressed in the final sentence of the document enclosed in the cornerstone reads: "To praise faithful members for our Holy Church, inspired patriots of America." Then on Labor Day, September 1, 1924, the building was dedicated by Bishop Stritch.



Bishop Samuel Stritch.

The first gathering in the spacious hall of the school building was a banquet, attended by about 1,000 people, on July 6, 1924, following the Pontifical Jubilee Mass.

#### The Daughters of Divine Charity, 1927

The Daughters of Divine Redeemer Sisters left St. Stephen's in June of 1927 and the Daughters of Divine Charity Sisters arrived in September of that year.<sup>56</sup>

At first, there were eight Sisters from the Daughters of Divine Charity, who worked with the Sisters of Notre Dame. Within two years the Daughters of Divine Charity assumed complete charge of the Parish's educational program with Sr. M. Margaret as the first principal and superior.<sup>57</sup> Andy Packo remembers that the Notre Dame Sisters, who had been at St. Stephen's, then went to Holy Rosary Church to work.

### Father Eordogh's Silver Jubilee in 1922

Father Eordogh celebrated his Silver Jubilee on Thanksgiving Day in 1922. He celebrated his Silver Mass in the presence of Bishop Samuel A. Stritch, surrounded by a large number of visiting clergy. After the Mass, in the crowded hall of St. Stephen's, a reception was held, where the Mayor of Toledo, Judge Bernard F. Brough, expressed the congratulations of the City. Honorable Perry C. Jones delivered the well wishes and tokens of the Jubilarian's many friends, among the laity. Then the representative of the Congregation and the chairmen of various church societies addressed the jubilant pastor.

At the banquet following the reception, the "Kind-Hearted Women of St. Stephen's" entertained: Bishop Stritch of Toledo, Bishop Joseph Schrembs of Cleveland, and Bishop Michael J. Gallagher of Detroit, Msgr. John T. O'Connell and Msgr. B. Rosinszki from Toledo, and Msgr. Thomas C. O'Reilly from Cleveland, and more than one hundred pastors and other priests from various Dioceses.

Count Lad. Szechenyi, the first Envoy in Washington of Independent Hungary, transmitted the congratulations of the Royal Hungarian Government to the Jubilarian.

### Three Societies also Celebrate Silver Jubilees

On August 20, 1922, the St. Stephen's Society celebrated its Silver Jubilee, and soon afterward St. Emery's and St. Elizabeth's Societies celebrated their Silver Jubilees. The Jubilate book of 1924 emphasized "that these three Societies, with their various chapters, were not only the founders of our Parish, but also at all times and events the main supporters thereof, the columns of St. Stephen's."

### St. Stephen's Silver Jubilee, July 4-6, 1924

In 1924, St. Stephen's Parish celebrated its Silver Jubilee. Beginning on July 4th in the evening, the parishioners assembled for a reception in St. Stephen's Hall. Bishop Stephen Zadravec, Apostolic Vicar to the National Army of Hungary, honored the celebration with his presence while visiting in the United States. Father Eordogh was celebrating his birthday anniversary. Notre Dame Sister M. Roberta, who had been teaching at St. Stephen's School since its beginnings, was honored. The main feature of the evening was a dramatic fairy play by Sister Mary Laureana, performed by the young school girls. An inspiring address by Bishop Zadravec concluded the activities.

Then on Sunday, July 6th, Bishop Zadravec celebrated the Pontifical Jubilee Mass. Vicar General Msgr. O'Connell, representing Bishop Stritch, delivered the sermon. In the evening a banquet, given by the Kind-Hearted Women, the first gathering in the spacious hall of the new school building, closed the Jubilee exercises. The banquet was attended by about 1,000 people. A special table of honor was reserved for the surviving charter members of the Congregation, who received much attention during the evening. The main speaker of the occasion was the Honorable Judge O'Brien O'Donnell, expressing the well wishes of the Community. A short address by Bishop Zadravec finished the memorable evening.





Bishop Stephen Zadravecz (middle right), Apostolic Vicar to the National Army of Hungary, celebrated the Pontifical Jubilee Mass, July 6, 1924. Msgr. John T. O'Connell (middle left), representing Bishop Stritch, delivered the sermon.

In St. Stephen's 1924 Jubilate anniversary book, Rev. Louis Bogar, pastor at the Hungarian Reformed Church, described the religious tolerance of the neighborhood:

The freedom of religious practice is one of the most conspicuous and most American element of our American Constitution. It was, however, on Hungarian soil where freedom of worshipping God according to the dictates of one's conscience was first declared in history. The Congress of Torda, Transylvania, enacted the law of religious tolerance in 1557.

Whether the loyal adherence to Hungarian traditions and the spirit of our American Constitution have any effect upon the religious situation of our community predominantly composed of Hungarians--I will not attempt to judge. But I can testify of the unusual friendly relation between Father Eordogh and myself as well as between his flock and my congregation. Stern and devout Catholics, like the members of St. Stephen's Church under the able leadership of Father Eordogh and firm Calvinists, like my people, whose glowing convictions passionately cling to the evangelistic faith of the biggest Reformed unit of the world, i.e. the Hungarian Reformed Church, yet they can live in brotherly love alongside of each-other and instead of being in one-another's way they mutually stimulate each other's earnest and holy aspirations."<sup>58</sup>



## The 1930's

Monsignor Eordogh (becoming "Msgr." in 1929) noted in the 1933 Diocesan Yearbooks "a decrease in the Parish enrollment due to lack of labor and a consequent removal to other parts" of the country.

Activities at St. Stephen's continued during the 1930's, however, despite the difficult times. (Note: Most of the information from 1930 to 1938 is taken from the Hungarian Toledo newspaper, which began publication in 1930. From 1939 on, the Parish Bulletins have been collected, thus being the main source of information for the St. Stephen's history.)

Plays were quite popular at St. Stephen's; they were performed in Hungarian. Then the Sodality presented a play July 13, 1930, and Father Czajkowski, assistant pastor at St. Stephen's reported in the Toledo newspaper: "For the first time an English play, which was held at St. Stephen's parish, was a wonderful success." The Toledo paper of March 4, 1932, mentioned that over 800 people packed St. Stephen's Hall on the previous Sunday to see a Passion play, with a cast of 59 people under the direction of Father John Nemon.

Sr. Mary Louise Torda reports that plays were quite common at St. Stephen's. During the 1920's, as a young girl, she remembers the students at St. Stephen's School performing for many occasions throughout the year. The Toledo paper reported that the 1930's continued this practice. The children performed at jubilees and at special Mother's Day Programs (still performed through the late 1940's), and usually at Easter and Christmas plays. For example, on April 21, 1935, over 215 children participated in an Easter play; over 100 children performed in a Christmas play, December 25, 1935; and over 200 participated in a Christmas play on December 25, 1937. (It wasn't until 1940 that the Christmas play was changed to the Sunday preceding Christmas, rather than on Christmas Day, in response to frequent requests.<sup>59</sup> Such plays continued through 1950, with the exception of 1947 when Msgr. Eordogh had a Jubilee Celebration.)

Hungarian Summer School (still held through 1948) had 158 children attending in 1930. A Children's Picnic was held in 1930 and a St. Stephen's Day Picnic was held at Suto farm on August 24, 1930. (See separate section about Hungarian Traditions-Feasts and Festivities.) Such picnics continued.

Monsignor Eordogh's birthdays and anniversaries were often celebrated with dinners and programs. For example, he celebrated his 33rd Anniversary of his ordination at a Thanksgiving dinner in 1930, his 35th Anniversary of his ordination in 1932, his 20 years in Toledo in October of 1933, his name day in December of 1933 (grades 6-8 performed), and his 40th Anniversary his ordination in 1937. In 1937, his 25 years in Toledo were celebrated on Thanksgiving Day along with the 40th Anniversary of the founding of this Church. These are just a few of the celebrations mentioned in the Toledo paper. The celebrations usually included a Mass and a banquet, where the children performed.

In 1934 there was a big jubilee-banquet celebration for the 35th Anniversary of building the first St. Stephen's Church in Toledo and the 20th Anniversary of building the present church. (The old church had burned down in 1908; a second was built in that year; the present church was built in 1914.).

Parish societies continuously held anniversary celebrations. For example, St. Margaret Society celebrated its 15th Anniversary on September 18, 1932 (a 35 cents reception); St. Emery Society celebrated its 35th Jubilee in January of 1933 (a meeting including historical facts and other talks, the singing of St. Stephen's Choir, and a supper) and its 40th Jubilee in May of 1938; and St. Elizabeth Society celebrated its 35th Jubilee in June of 1933 (a play in the evening).

The clubs and societies continued other activities during the 1930's. A Young Folk's Organization was organized in February of 1930 to help in the community and perform plays. An Alumni Club was formed on January 1, 1932, with 500 young people attending the initial meeting offering such activities as: cards, checkers, pool, billiard, bowling, basketball, baseball, tennis, volleyball, soccer, golf, and other games. (This club's name was changed to Young Peoples Club in 1939. See separate section which summarizes the activities of all St. Stephen's clubs and societies.).

The St. Elizabeth Society and St. Emery Society offered the Grape Festival (Szüreti Bál) for entertainment. In October, St. Elizabeth would sponsor the Masquerade Ball (Maszka Bálja) and in early January, St. Emery would sponsor a Pork Dinner (Disznótoros Vacsora). In Hungary, eating pork around the New Year was considered good luck; some of these St. Emery dinners were part of a New Year's Eve party.

Hungarian Independence Day, March 15 (see separate section about Hungarian Traditions), was celebrated with elaborate programs during the 1930's. In 1935 and 1936 members of the community filled St. Stephen's Hall to capacity to discuss the Treaty of Trianon. The Hungarian anthem was followed by speeches. In 1935, Trianon Memorial, children presented the play "Üzenet az Egbe" ("Message to Heaven"), and after the children danced, the St. Stephen's Choir sang "Hiszek egy Istenben":("I Believe in One God").

### Greatest Financial Crisis

Since a great majority of people at St. Stephen's were without work during the early 1930's and local bank failures added to the difficulties of the parishioners, the parish "suffered its greatest financial crisis."<sup>60</sup>

A mortgage loan, which rescued the Parish, was granted by the Ladies Catholic Benevolent Association in the amount of \$90,000, with interest at 5 1/2% payable semi-annually. Monsignor Eordogh tried to borrow an additional \$10,000 in October to balance the accounts for that year, but the L.C.B.A. stopped loaning money to parishes. Means of paying back all the loans of the parish were needed.

Bazaars had been held at St. Stephen's in previous years to raise money. Andy Packo remembers Bazaars held in the Old Church at least by 1916. It is probable that Bazaars were held in 1914 when this Old Church was transformed into a hall-gym after the New Church was built in 1914. A Toledo Blade article on December 4, 1920, described the activity at St. Stephen's "in preparation for the bazaars which will be held every Sunday until the first of the year."<sup>61</sup> Mrs. Gottfried remembers the school children and parish societies, such as the Rosary Society, as always selling raffle chances at these Bazaars.

Then, in the 1930's, the Bazaars at St. Stephen's became very important in helping raise money to lower the Parish's financial debt. Andy Packo says that whatever the Parish made on these Bazaars was clear profit because Parishioners donated all the supplies. The bakeries donated sugar and flour and clothing stores donated items, which were used for the raffles. Other donated items for the raffles included: meat, such as ham and kolbász, potatoes, fruits and vegetables, and coffee. Farmers donated chicken, pork, and sometimes veal. A 1931 Bazaar, held on two November Sundays, made \$1,000.<sup>62</sup> The dinners served on these two days were 75 cents each and included chicken, pork, and Pigs-in-the-Blanket.

Mrs. Gottfried remembers ladies from the Birmingham Library helping during the depression years to organize three-day bazaars to help meet the interest payment. From at least 1933 through 1936, as noted in the Toledo paper, these three-day bazaars were held.

Making approximately \$3,000 at each one-to-three day bazaar, held in January and in August, the Parish made money even during these difficult times. The 1933 Bazaar held August 19-21, around St. Stephen's Day, offered Hungarian music and the following dinners for 50 cents (10 cents admission to dance): Gulyás on Saturday, Chicken Paprikás on Sunday, and Pörkölt on Monday.<sup>63</sup> At other bazaars, Veal Paprikás was featured.

In 1935 the Parish bought a Big Six Wheel and tables for BINGO at the Bazaar. The bar room was repaired and remodeled. At the two-day fall bazaar in 1937 prizes for the raffle drawing included: first prize-- a man's suit, second prize--a \$25 armchair, third prize--one ton of coal.

The following numbers from St. Stephen's balance sheets show the gradual loss and eventual rise in the total parish receipts and expenses:

1930 (See Toledo, August 7, 1931)

Receipts	\$38,971.32
Expenses	\$35,796.12
	\$ 3,175.20

1934 (See Toledo, January 18, 1935) This was the first time the Parish was able to pay \$1,200 toward the principal.

Receipts	\$24,212.55
Expenses	\$21,493.48
	\$ 2,719.07

1938 (See Parish Bulletin, February 5, 1939)

Receipts	\$27,248.08
Expenses	\$27,260.81
	-\$ 12.73

The Parish Bulletin of January 29, 1939, reported the Parish in very poor condition financially. It mentioned using all the money from a "Victory Drive" to help balance the 1938 year. The "Victory Drive" total for December and January, as reported in the Parish Bulletin, February 5, 1939, was \$3,170. In January the Parish had to pay the semi-annual interest of \$2,025, plus \$400 to \$500 on the interest of other debts and over \$200 for Sunday envelopes. The bulletin said: "If our parishioners will not pay their dues regularly this year, and do not help us with the 'Drive,' we have every reason to fear that the beginning of the end is near."

(Parish Drives held in the 1940's and 1950's helped the Parish pull out of its financial difficulties. But it wasn't until 1964 when the Parish was entirely clear of all debts and held a "Mortgage Burning Banquet.")

#### Other 1930 Events

A Hungarian Exposition opened on December 6, 1932, at the Toledo Museum of Art, with a colorful program of Magyar music and folk dances. Beautifully wrought gold enameled glass, paintings and rich embroideries were lent by families who resided in Toledo, who had brought them from Hungary. Mrs. Edward Kolibar and Monsignor Eordogh helped with the exhibition.<sup>64</sup> Hungarian Art was also displayed at the Art Museum in 1937.<sup>65</sup> Monsignor had an extensive art collection, including over 30 paintings--one of which was thought to be an original Van Dyke. He also owned over 700 books, some of them being quite rare. (Monsignor's art collection was bequeathed to friends and relatives after his death in 1955. An interesting Catholic Chronicle article, July 3, 1936, p. 10, describes some of his collection. See Msgr. Eordogh's biography in this work, which includes some passages of the 1936 article.)

On October 6, 1935, over 300 women gave a surprise party for the Sisters, in gratitude for all the Sisters' work.

In 1937, a new marble floor was placed in the school auditorium at the total cost of \$2,000.<sup>66</sup>

### Hungarian Catholic Community Center in Rossford

In June of 1936 about 50 to 55 Hungarian Catholic families of Rossford wanted to build a community center for their Hungarian and Catholic activities. Although St. Stephen's Parish didn't officially sponsor their plan, the Rossford parishioners believed they were building the center for the parish and planned to donate funds to it. Bishop Stritch gave his consent for them to buy three lots on Osborn Street, which they fenced in and planted with trees. The Rossford parishioners saved about \$3,000. They bought two houses on Bacon Street from L.O.F. with plans to demolish them and use the lumber and bricks on the new construction, located on the Osborn Street lots.



Rossford Parishioners, 1924.

Frank Gyori, Sr., who handled the money, traveled around the U.S. and Canada to observe other Hungarian Clubs and their clubrooms. While he was working at the demolishing site, a wall pushed by the wind, toppled after he had pulled a two-by-four. Seeing the danger, he pushed his twenty-four-year-old son out of the way. The father was killed instantly and Frank, Jr., had a serious leg injury.

The community center was completed in 1937 and the Rossford members sponsored a dance for Frank, Jr., to help pay for his hospital bills. The club did sponsor dances, with such Hungarian orchestras as John Virag's group. They held meetings once a month.

Interest in the club gradually subsided, and after the war the hall was bought by war veterans. The Veterans Hall is still used today.

### Msgr. Eordogh Heads Delegation to Budapest

In 1937 Msgr. Elmer Eordogh was appointed by Bishop Schrembs of Cleveland to be head of the national contingent for the International Eucharistic Congress to be held in Budapest from May 25 to 30, 1938. Bishop Joseph Schrembs had been appointed by the hierarchy of the U.S. as promotor of Eucharistic congresses.<sup>67</sup> Over 500,000 pilgrims from all parts of the world were expected in Hungary, "one of the oldest Catholic countries, the barrier in centuries past to pagan hordes from the east."<sup>68</sup> Hungary was to celebrate the 900th anniversary of the death of St. Stephen during the congress, and a procession carrying the Holy Crown of Hungary (which was presented to St. Stephen by Pope Sylvester II in 1001) was planned.

A special feature about this Congress in the Catholic Chronicle included why Hungary was so important in saving Christianity for the western world:

The real impetus which made Hungary a Catholic country was provided by St. Stephen (969-1038), who was the first man of royal blood to be canonized by Rome....

The House of Arpad, to which Stephen belonged ruled until 1301. More than 30 members of this family have been canonized, the largest number of any royal house.

Stephen founded the first Benedictine abbey in Hungary. The Abbey of Pannonhalma, founded in 800 by Charlemagne, was reconstructed by Stephen in 1001 and for centuries was Hungary's Monte Cassino, a source of faith and culture. It remains a flourishing abbey to this day.

Another of Hungary's great Catholic leaders was John Hunyadi. He was a brilliant strategist in Christianity's struggle against the Moslem onslaught. He urged his followers to beseech Our Blessed Lady for victory by praying the rosary.

By his victory over the Turks in the battle of Belgrade, he delayed the Turkish invasion of Hungary by 100 years. That victory is credited with having saved Europe from Mohammedanism, and in perpetuating the honor of it, Pope Calixtus III ordered all church bells to toll the Angelus every noon.

During the Turkish invasion in the sixteenth century, Church discipline became lax and Protestantism gained a strong footing. Cardinal Peter Pazmany checked the decline of the Catholic faith and brought about a counter-reformation with ecclesiastical reorganization, after which the church continued to recover strength, assisted by the Habsburgs.<sup>69</sup>

#### Order of Merit Conferred by Hungary on Msgr. Eordogh in 1937

The second highest honor that Hungary bestows on persons living outside its borders was awarded to Monsignor Eordogh in 1937.<sup>70</sup> Dr. Louis Alexy, Hungarian consul general in Cleveland, made the announcement. (Before Msgr. Eordogh, only two others in the U.S. at that time were so honored: Msgr. J. T. O'Connell, pastor of St. Francis de Sales Cathedral and Bishop Schrembs, D.D., of Cleveland. Bishop Schrembs was given a first class cross, which is given only to bishops and other high ecclesiastical and government officials.)

The award was given to Msgr. Eordogh in recognition of his services to Hungarians in the United States, and for his participation in the preparations for the International Eucharistic Congress which would be held in Budapest the next year.

Award ceremonies took place in 1938. Stephen Molnar, of Birmingham's Calvin United Church, was also honored with this tribute for his church and community service. For thirty-five years, Mr. Molnar had been the first Secretary of the Hungarian Reformed Federation of America.

#### A Quadruple Celebration in 1938

Due to the Parish debt, Monsignor Eordogh, in 1937, wanted to forgo a celebration and banquet for his upcoming 40th Anniversary of his Ordination in 1938.<sup>71</sup> However, at the request of Bishop Alter, a large celebration was planned.<sup>72</sup>

The February 22, 1938 celebration marked the 40th Anniversary of the Founding of the Parish; the 40th Anniversary of Msgr. Eordogh's Ordination to Priesthood; Msgr. Eordogh's 25th Anniversary as Pastor at St. Stephen's; and the bestowing of the Order of Merit to Msgr. Eordogh.

A Catholic Chronicle article described the festivities:

Tuesday's all-day celebration opened a solemn High Mass in St. Stephen's celebrated by Monsignor Eordogh with the Most Rev. Karl J. Alter, D.D., Bishop of Toledo, attending.

In the afternoon Monsignor Eordogh was decorated with the Hungarian Royal Order of Merit by Dr. Louis Alexy, Cleveland, Hungarian consul general....

Preceding the Mass, a solemn procession wound through the driving snow from the rectory to the church. In the procession were the more than 100 priests and monsignori who attended, and scores of altar boys....



In his sermon, Bishop Alter paid tribute to the work of Monsignor Eordogh, under whom the parish has grown from 120 [families] to 4,000. The Bishop cited the material progress as evidenced by the church, school and parish house, as well as the spiritual advance as indicated by the size and spirit of the parish.

The church was decorated with flowers and banners and filled with members of the clergy, religious societies, charter parishioners and friends of the pastor.<sup>73</sup>

At noon, after the Mass, a banquet for 400 was held in St. Stephen's Hall, which was also gaily decorated. John Virag's Gypsy Band played. Before the banquet, the National Anthem was sung and St. Stephen's school children offered greetings to: Bishop Alter, Ohio Governor Martin L. Davey, Toledo City Manager John N. Edy, and Dr. Louis Alexy of Cleveland, Hungarian Consul General. Msgr. Eordogh was decorated with the Order of Merit by Dr. Alexy and the Hungarian National Anthem was sung. Emblems of recognition to the Founders of St. Stephen's Parish, specially designed and engraved crosses, were awarded. Bishop Alter said Grace before the dinner (for 400) was served by men and women of the Parish in native dress. The dinner featured Roast Stuffed Chicken, Stuffed Cabbage, and Hungarian Pastries.

After the banquet, Msgr. John T. O'Connell, who had been awarded the distinguished Hungarian Order of Merit the previous year because of his assistance to Toledo Hungarians, was toastmaster. The following were speakers: Gov. Davey, Mr. Edy, Msgr. Nagy of Detroit, Michigan, Trustee Andrew Matesz, Andy G. Farkas (former University of Detroit football star), and Msgr. Eordogh.<sup>74</sup>

The Toledo Hungarian paper devoted its February 18, 1938 issue to describe some historical facts about St. Stephen's. Included was Fr. Stephen Hegedus's totals of Parish statistics for the first forty years: 4,427 baptisms; 1,144 marriages; and 1,395 funerals.

#### Msgr. Eordogh Named to Aid Immigrants

Most Reverend Louis Shvoy, Bishop of Alba Reale, Hungary, visited Toledo on May 23, 1937, during his tour of the United States.<sup>75</sup> Later in March of 1939, Bishop Shvoy relayed, through the N.C.W.C. News Service, the appointment of Msgr. Eordogh as the representative in the United States of the St. Ladislaus Society of Hungary. The appointment was made by the conference of the bishops of Hungary.

The St. Ladislaus Society is the official Catholic and national agency for the assistance of Hungarian emigrants. Msgr. Eordogh was to inform the Hungarian bishops concerning the needs of the Hungarian immigrants so they can contribute such aid as possible. Also, he was to assist in efforts to provide priests and nuns who can speak the Hungarian language.<sup>76</sup>

It was proposed, Msgr. Eordogh said, to send young Hungarian

students to America at the beginning of their seminary course so that they will have the ready opportunity to become fluent in English by ordination time as well as familiar with American life. Hungarian students so trained would then serve the Church in the United States. American seminarians who would go to Budapest would go in the same manner that they are now assigned to other places of study in Europe.<sup>77</sup>

The N.C.W.C. News Service<sup>78</sup> reported 600,000 Hungarians in the United States in 1939, with the number including those of the second generation, reaching to 2,000,000. There were 167 Hungarian priests in the United States at that time.

### Sisters Celebrate Jubilee

On May 30, 1939, Memorial Day, the Sisters of Divine Charity celebrated the 25th Anniversary of the Establishment of their Order in the United States. The celebration took place in Staten Island, New York, where Msgr. Eordogh was the celebrant for the High Mass of Thanksgiving. Many of the Hungarian clergy and parishioners were present.<sup>79</sup>

1939 (Parish Bulletins were published and collected by the Parish.)

Citizenship classes were still being offered in the neighborhood at various locations. Some were held at St. Stephen's School with no charge for the facilities.<sup>80</sup> The Parish Bulletin, November 19, 1939, reported: "Five times a week ...from 6 o'clock to 9 o'clock classes in Citizenship and English will be held in our school....Classes are free of charge." The classes were sponsored by the Catholic Community House on Genesee.<sup>81</sup>

Parishioners began collecting Sales Tax Stamps for money-raising purposes. The Parish Bulletin, April 23, 1939, stated: "Beginning May 1st, the State of Ohio will pay three dollars per thousand in redemption of sales tax stamps. According to the regulations, these stamps may be turned into the State only by charitable agencies and educational institutions. The St. Vincent de Paul Salvage Bureau, at the suggestion of the Most Reverend Bishop, has decided to go in for this method of raising additional revenue to serve the poor. Parishioners are requested to save the sales tax stamps and to drop them into the box at the church entrance or to send them to the Sisters."

The Verhovay Society, the Birmingham neighborhood's branch, made it possible for St. Stephen's to open a Hungarian Summer School for about five weeks. Hungarian reading and writing, as well as Hungarian history, poems and songs were offered.<sup>82</sup> This Society sponsored a Summer School at St. Stephen's through 1941. Hungarian Summer School was held at St. Stephen's through 1948.

The Mothers' Club joined other Hungarians throughout the world to gather petition signatures in favor of canonizing Blessed Margaret of Hungary. (Note: The canonization of Blessed Margaret of Hungary was

proclaimed in a decretal letter of Pope Pius XII dated November 13, 1943. Her feast day was changed to her birthday, January 22, from June 10.)<sup>83</sup>

The St. Stephen's Day festivities on August 20, 1939 included the celebration of the 25th Anniversary of the Dedication of St. Stephen's Church.

The Parish Bulletin on November 12, 1939 noted that 200 tons of coal were needed.

As mentioned, the Parish debt was large, and payment on expenses and the semi-annual interest of \$2,025 was difficult during these years of the Depression. (Families' monthly dues were \$2 and single wage earners' were \$1 at this time.)<sup>84</sup> The "Victory Drive" started in 1938 helped balance the year-end accounts and the drive continued through May 7, 1939. The Parish ended the drive with a card party and dance, with John Virag's Orchestra playing.

Shortly afterwards, in October, another drive began. The Parish Bulletin stated: "It was finally decided at the last trustees' meeting that the parish will again conduct a 'Drive' to raise enough money to pay the interest on our debts and to meet all the other expenses that we have during the year. For the benefit of this Drive we will have a FEATHER PARTY on the Sunday preceding Thanksgiving Day, that is, on November 19. Turkeys, ducks, and chickens will be raffled; a genuine Hungarian supper will be a part of the festivity....The Rev. Fathers will begin the work in connection with the Drive by visiting the homes of our parishioners."<sup>85</sup> The supper was 75 cents and door prizes included chickens, a duck, a goose, and a turkey.

This drive, as in other Parish Drives of the 1940's, asked each family and wage earner to donate \$25.00; by the mid-1950's the donation was raised to \$30.00.

#### The Toledo Metropolitan Housing Project

In 1939, Msgr. Eordogh reported in the Diocesan Yearbooks: "In the past ten years the parish lost about 300 families, especially young people, because of house shortages and because they did not wish to live in slum areas."

This was a concern of all the Birmingham parishes since each one was losing parishioners who needed housing and moved elsewhere. Hundreds of people in the neighborhood signed a petition to the Toledo Metropolitan Housing District requesting low cost housing for the poor. This resolution was signed unanimously by the members of the East Side Central Civic Association and the Birmingham Business Men's Association. The desired housing project was explained in a letter from the three clergymen in the neighborhood to Bishop Alter on March 20, 1940. The clergymen included: Msgr. Elmer Eordogh, St. Stephen's Parish; Rev. Dr. Francis Ujlaki, Hungarian Reformed Church; and Rev. Valentine Orosz, Hungarian Greek Catholic Church. The Birmingham

Terrace homes built by 1941, showed promise of helping local Hungarians, Catholic or Protestant, so they would not need to move to such cities as Chicago, Cleveland, and Detroit.

#### 1940's

War was beginning to invade the workings of the Parish--requests for prayers and support began appearing in the Parish Bulletins. For example, in the Parish Bulletin, March 31, 1940, parishioners were asked to send aid for the Finnish Relief, especially since Hungarians are so closely related to the Finnish people. At the request of the Bishop, churches collected for the American Red Cross (through a special Sunday collection) to alleviate the sufferings of the people in Europe.<sup>86</sup> A letter from Pope Pius XII was read in every church asking the faithful to pray that the war victims be granted eternal rest.<sup>87</sup>

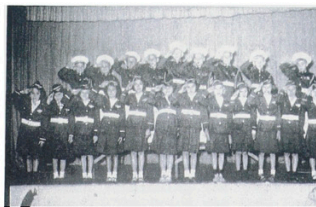
Parish activities, however, continued as before. Plays were still popular. For example, on a Tuesday evening in 1940, a group under the direction of Julius Kabos from Budapest presented the Hungarian play, "Sárga Pitykes Közlegény," at St. Stephen's Hall.<sup>88</sup> On May 26, 1940, the Verhovay Society presented the operetta, "Huszárfogás," at St. Stephen's Hall, followed by a dance.



Play in the 1920's.



Play in the late 1920's.  
Participants in front of  
rectory.



Play in the early 1940's.



Play in the 1940's.

Although BINGO had been held at previous Parish bazaars, the Mothers' Club began sponsoring BINGO as a money-making project and it was also sponsored by the Young Peoples Club. (It wasn't until 1948, however, that the Parish began sponsoring a weekly BINGO.)

Parish annual reports began being published only three times a year (every four months). These reports planned to publish all offerings (Easter, Holy Land, etc.) as well as the Parish dues and weekly envelope offerings. The Parish Bulletin, July 20, 1941, mentioned the parish annual reports as being semi-annual.

The first American-Magyar Catholic Youth Congress was held at St. Stephen's on September 2, 1940. The organization had hoped to develop into a national organization. Delegates from twelve cities in four states (Ohio, Michigan, Pennsylvania, and Wisconsin) attended. Expressions of encouragement were given by Bishop Alter and by Congressman John Hunter, speakers at the noon dinner. The day began with Solemn Mass in St. Stephen's Church and was followed by the ceremony of flag raising, the organizational meeting, a noon dinner, a softball tourney, and a dance. Attendance of about a thousand persons was reported. Elected as first president was Francis Szollosi of St. Stephen's Parish. Spiritual advisor was Msgr. Eordogh. (See separate article about Young Peoples Club and see Diocesan Yearbooks, 1940.) The Youth Congress met again in Detroit in 1941.

Exterior repairs of the Parish property were completed in 1940, including all parish buildings--the church, school, rectory and convent. The Church tower, roofs, chimneys, pipes, gutters, sewer lines, and area ways were repaired. Concrete drives were replaced and new concrete steps were constructed at the front church entrance. The work was done by Fred Christen and Sons Co. for the sum of \$6,898.<sup>89</sup>

Having completed these repairs, the Parish began the renovation and redecoration of the church's interior. Similar to the notice in 1939, the Parish Bulletin, October 27, 1940, stated: "It was decided, therefore, at a recent meeting with the trustees, that to accomplish all this, as well as to pay off some of our parish debts, it will be necessary this year again to conduct a 'Drive.' Our goal this year is \$8,000.00 and to reach it, we decided with the trustees: First, to request every society to donate one hundred dollars to the Drive, namely, St. Stephen, St. Emery, St. Elizabeth, St. Ladislaus, St. Margaret Societies, Altar Society, Mothers' Club, Young Peoples Club and Young Ladies Sodality; secondly, to ask every family and single member who is working, to donate \$25.00; thirdly, to have a Feather Party on the Sunday preceding Thanksgiving Day, November 17, for the benefit of the Drive. Turkeys, ducks and chickens will be raffled, and a genuine Hungarian supper will be served....As soon as we get the 'Drive' cards printed, the Reverend Fathers will begin the work by visiting the homes of our parishioners in behalf of the Drive."

By November 24, 1940, the Reverend Fathers had collected \$937.50 in cash (including the \$450 from the Feather Party) and \$5,240 in pledges. The Drive was then turned over to 44 collectors. No sooner did this Drive end in March of 1941, but a new drive was to start in April. These Drives in the 1940's were quite successful in reducing the Parish debt and in funding the church redecoration and renovation. (See following section about the 1940's Parish Drives.)

### 1941 Church Redecoration

The first meeting of the redecorating committee was April 17, 1941.<sup>90</sup> On June 29, 1941, the sketches to be used in the redecoration were shown in church--and after framing, to be displayed in the auditorium.

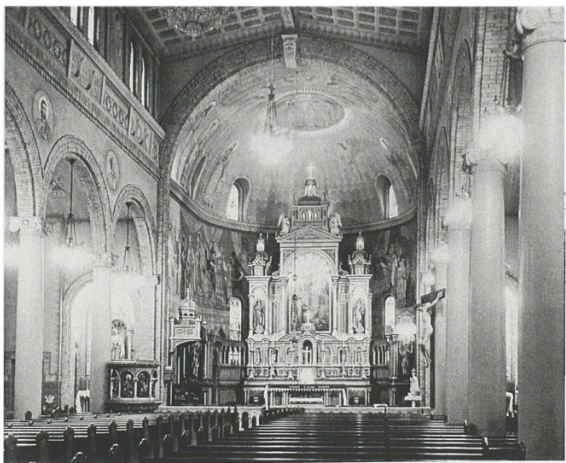
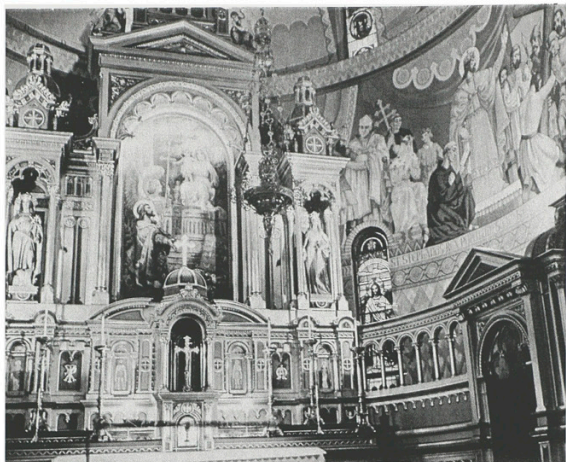
The contract, made with artist John Bernat on July 22, 1941, showed \$8,000 as the total cost. (The Parish had collected this amount through a Parish Drive by October of 1941.)<sup>91</sup> The following paragraphs taken from the "Official Church Redecoration Contract" show what was done:

In the cupola above the sanctuary shall be painted the Blessed Trinity. To the right and left of the Blessed Trinity five-five angels in adoration, two of which (one on each side) kneeling on clouds, above these four-four fluttering angels in clouds. The Blessed Trinity is to be encircled with rays of pure leaf gold. The haloes of the Holy Ghost, God the Father, and Christ also to be of pure leaf gold.

Under this group shall be painted the figures of the glorious Hungarian saints. To the right, St. Ladislaus, St. Elizabeth. and St. Stephen, to the left St. Gerard, St. Margaret and St. Emery.

On the half-domed wall of the apse shall be depicted two significant events from the life of St. Stephen. 1. St. Stephen receiving the crown sent by Pope Sylvester; 2. St. Stephen converting the Hungarian nation to Christianity. On the wall behind the main altar shall be a picture of the ancient pagan Hungarians offering a sacrifice to the War God. This scene is hidden by the altar, to symbolize that the Christian faith put an end to this pagan ceremony. Surrounding these will be ornamental designs as shown on the replica.

On the walls between the windows shall be further portrayals of outstanding events in the life of St. Stephen. On the left side, the baptism of Vajk; Matrimony of Gizella and Stephen; the attempted murder of St. Stephen. To the right, the Coronation of St. Stephen, St. Stephen offering his son, Emery, to the Blessed Virgin, and St. Stephen as Legislator. These compositions will be brought in unison with the colored windows by means of ornamental designs. To the right and left, where the side aisles widen, on the walls between the colored window ornaments and emblems of the Old Testament shall be painted. The ceiling of the side aisles, according to the plan, will represent ancestral Hungarian designs and liturgical emblems.



Church interior after 1941-42 Redecoration Project (photos courtesy of The Blade).





Church interior after 1941-42 Redecoration Project (photo courtesy of The Blade).

John Bernat was a muralist and portrait artist from the Royal Hungarian Academy at Budapest. His wife, Martha Miligan Bernat, was a sculptress and a native of Toledo. She studied at the Toledo Museum of Art before going to Europe around 1931. The couple met while studying art in Budapest and married in 1939. Driven away by the war, the couple came to America in 1941 through Yugoslavia, Italy, France, Spain and Portugal. Two weeks after they arrived, a son was born. They settled in Cleveland, Ohio.

Mr. Bernat had won several prizes at the academies in Rome and Florence, Italy, and had studied with Felice Carena, winner of the Carnegie Award in 1936.



John Bernat, artist of the 1941-42 Redecoration (1941 photo courtesy of The Blade).



William A. Krusoe (1941 photo courtesy of The Blade).

William A. Krusoe, who once attended St. Stephen's School in Toledo and later moved to Cleveland around 1918, had met Mr. Bernat at the Royal Hungarian Academy and became friends. Learning from a Cleveland paper that Mr. and Mrs. Bernat were living in Cleveland, Mr. Krusoe rushed to see them and learned that Mr. Bernat had designed murals for St. Stephen's redecoration project. Mr. Krusoe had prepared similar sketches in 1937 and the men decided to work together.<sup>92</sup>

The painting was started in August of 1941.<sup>93</sup> A Toledo Blade article described the personal touches Mr. Bernat added to his work in Toledo:

He has included in his frescoes likenesses of Bishop Karl J. Alter; Archbishop Samuel Stritch, of Chicago, former bishop of Toledo; Monsignor Eordogh and the Rev. Herman W. Reineck, assistant pastor.

Easily recognizable paintings of the two bishops adorn the dome above the sanctuary, while Monsignor Eordogh is portrayed in a baptismal scene in St. Stephen's life. Bernat has portrayed his wife, the former Martha Milligan of Toledo, as an angel, and he has worked his own figure into a scene which shows St. Stephen making the civilian laws by which his people were first ruled.<sup>94</sup>

Andy Packo identified the people in the paintings, although he said the facial features have been somewhat altered after being repainted: Artist Bernat, with brush in hand, is in the last painting on the right. Msgr. Eordogh, holding staff, is in the first painting on the left. Fr. Reineck, holding the cross, is in the second painting on the left. Artist William Krusoe, the stonecarver, is in the last painting on the left.

Another contract with John Bernat was made on March 5, 1942, at the cost of \$3,029. This contract was titled "Redecoration and Renovation of Altars, Pulpit, Organ, Confessionals, Bishop's Throne, and Stations of the Cross in St. Stephen's Church, Toledo, Ohio." One passage of this contract stated: "The tabernacle of the main altar, its highlights and protruding parts are to be of pure leaf gold. On this altar, in general, pure leaf gold will be applied to all the mouldings, decorations, and monograms. Figures of saints will be painted on suitable places in the niches." Another passage stated: "The stations, which are now in a bad shape, will be cleaned, old painting removed, smoothed and redecorated with colors that blend with the general scheme." The blessing of the redecorated Stations of the Cross was performed on August 7, 1942, by Msgr. Eordogh, who was delegated by the Bishop to perform the ceremony.<sup>95</sup>

Collections for this phase of the project began in November of 1941. By March 22, 1942 the full amount was collected, plus additional funds to be applied to the cost of the proposed new communion rail.

Unfortunately, the necessary materials for the new rail were not available (because of the war). After visiting the redecorated church, Bishop Alter suggested that the collected money be used for the planned shrine of the Irish Madonna (see former description in 1914 section) to make it as beautiful as possible. The shrine picture's beautifully adorned frame cost \$1,385.<sup>96</sup> The blessing of the shrine was the center of attraction when the redecorated church was blessed on September 27, 1942.<sup>97</sup> A Pontifical High Mass was celebrated by Bishop Alter at 10:00 a.m., preceded by a procession from the rectory to the church of all club and society members, who carried banners and flags and wore their official badges and uniforms. Children and altar boys were also in procession. Confirmation was administered at 3:00 p.m.<sup>98</sup> There was a "Victory Banquet" at 6:00 p.m. where John Virag's Orchestra played.

#### 1941 Golden Jubilee of Hungarian Settlement in Toledo

The Golden Jubilee of the Hungarian Settlement in Toledo was celebrated on Sunday, March 16, 1941. Dr. Geza Farkas, editor of the Hungarian-American weekly newspaper, was chairman of the celebration and explained that the city's residents did not come in a body, but were attracted a few at a time by industries which opened half a century before in Toledo.

Keynoting the observation was a program at St. Stephen's Auditorium at 3:00 p.m. All neighborhood Hungarian-American societies were represented and the churches were represented by Msgr. Elmer G. Eordogh, St. Stephen's; Dr. Francis Ujlaky, pastor of the Hungarian Reformed Church and president of the Hungarian Reformed Federation of America; and the Rev. Valentine Orosz, pastor of St. Michael's Hungarian Greek Catholic Church.

Mayor John Q. Carey, Harold H. Hartley, managing editor of the Toledo Times, and Judge Scott Stahl spoke at the mass meeting. The three pastors, Dr. Farkas, Andrew Molnar, Julius Bertok and John Szabo spoke in Hungarian. Folk costumes were worn by the school children. The program opened with singing by St. Stephen's Choir and closed with the singing of patriotic songs. Banquets were held at St. Michael's and the Hungarian Reformed Church.<sup>99</sup>

At the St. Stephen's program, with over 600 Toledo Hungarian-Americans in attendance, pledges of loyalty to the principles of the United States were incorporated in resolutions, one sent to President Roosevelt and a similar resolution to Gov. John W. Bricker.<sup>100</sup> The celebration was also celebrating Hungarian Independence Day.

## World War II

Such pledges of loyalty to the United States were made solemnly by Hungarian-Americans.

Nationally, Hungarians in America had been attempting to form a unified organization. Finally, on May 29, 1929, the "American Hungarian National Federation" was formed to express everlasting loyalty to America and to lay down the lines along which a just revision of the Trianon Treaty could be rendered possible.<sup>101</sup>

This was the beginning of the representative organization of American Hungarians about ten years later, the "American Hungarian Federation." The Federation's first outstanding action, which created nationwide attention, was the presentation of a Memorandum to the President of the United States through Assistant Secretary of State A. A. Berle, Jr., on January 7, 1941. The text of the document, which served as the birth certificate of the "new" American Hungarian Federation, pledged loyalty to the United States and announced its movement for the preservation of an independent and free Hungary. This was the first of ten memoranda sent by 1949. The American Hungarian Federation sought to safeguard the interests of the people of the Old Country and those living in the United States who had not yet declared their intent to become citizens of the United States and received their first papers.<sup>102</sup>

At St. Stephen's, during a parish meeting in 1939, it was decided with the officers of St. Emery Society that the membership for the American Hungarian Federation would be sent at one time each year.<sup>103</sup> This organization was to give free advice and help in all problems concerning immigration, naturalization, aid, old age benefits, etc.<sup>104</sup> In the 1940's, money collected from the neighborhood's celebration of Hungarian Independence Day (March 15th) was sent to this organization, as well as the donations for the Hungarian Relief Program started in 1945. (A national total of \$1,457,743 was sent to the needy people of Hungary in the form of money, clothing and drugs.)<sup>105</sup>

A few days before the United States entered the war, Msgr. Eordogh and three St. Stephen's trustees (Andrew Matesz, Louis Zavac, and Alex Kocsis) represented the Parish at the national meeting of the American Hungarian Federation in Pittsburg, Pennsylvania. St.

Stephen's societies were asked to send two delegates as well.<sup>106</sup>  
(Note: United States declared war on Japan, December 8, 1941; on Germany and Italy, December 11, 1941; and Bulgaria, Hungary, and Romania, June 5, 1942. At the convention in Cleveland on November 14-15, 1944, St. Stephen's sent six delegates.)<sup>107</sup>

The Hungarian Independence Day was again celebrated at St. Stephen's Hall at 3:00 p.m., on March 15, 1942. The following proclamations of Ohio's Governor and Toledo's Mayor, which were published in St. Stephen's Parish Bulletin, March 15, 1942, expressed the Hungarian-American spirit during the time of war:

PROCLAMATION  
HUNGARIAN DAY IN OHIO MARCH 15, 1942

WHEREAS, March 15, is a memorable day to the Hungarian people and will be devoted by them to the principles of freedom and independence, and

WHEREAS, American citizens of Hungarian origin or descent have demonstrated on numerous occasions their loyalty and devotion to the United States,

WHEREAS, there are many thousands of loyal citizens of Hungarian origin in the State of Ohio, who desire to observe the day, not only as marking the beginning of the Hungarian fight for freedom in 1848, but to rededicate themselves to the principles contained in the American Declaration of Independence.

NOW, THEREFORE, I, John W. Bricker, Governor of the State of Ohio, do hereby proclaim March 15 as Hungarian Day in Ohio, and urge all citizens to join them in observing the day.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of Ohio to be affixed at Columbus this 4th day of March in the year of our Lord One Thousand Nine Hundred and Forty-two.

By the Governor: John W. Bricker

PROCLAMATION  
HUNGARIAN DAY IN TOLEDO

WHEREAS, the American Citizens of Hungarian origin in Toledo and vicinity wish to demonstrate their loyalty and patriotism to their adopted country the United States of America,

WHEREAS, The American Citizens of Hungarian origin in Toledo and vicinity wish to denounce the Nazi tyranny of Hungary,

WHEREAS, the Central Committee of the United Hungarian Churches and Societies of Toledo, representing the American citizens of Hungarian origin, is partaking in a National movement for the restoration of a free, independent and democratic Hungary,

WHEREAS, this organization is planning to hold a mass meeting in Toledo, Ohio at which American citizens of Hungarian origin, will urge within the limitations of the Constitution and laws of the United States, recognition and action in the above movement,

WHEREAS, the Association has designated March 15th as the date of this mass meeting,

NOW, THEREFORE, I, John Q. Carey, Mayor of the City of Toledo, do hereby proclaim March 15th as Hungarian Day in Toledo.

JOHN Q. CAREY

As early as April 6, 1941, St. Stephen's Parish was compiling names of the young recruits in the service in order to send them religious articles.<sup>108</sup> The Parish also collected such articles in April of 1942 to redistribute to the boys in service. The Chancery asked for a list of names of all the boys in the Diocese.<sup>109</sup> Eventually, St. Stephen's Parish would have about 500 boys in the service.<sup>110</sup> The Parish Bulletin on September 13, 1942, listed 213 names of the men in service from St. Stephen's Parish.

1. Adams, John R. - 346 Burger
2. Agocs, William A. - 2113 Valentine St.
3. Alexo, Emery J. - 2042 Genesee St.
4. Aranyosi, Stephen J. - 2012 Valentine
5. Balogh, John A. - 150 Dearborn St.
6. Balogh, Joseph - " " "
7. Balogh, Frank E. - " " "
8. Balogh, Paul L. - " " "
9. Balogh, Joseph - 220 Whittemore St.
10. Barat, Frank J. - 305 Craig St.
11. Barat, Andrew J. - " " "
12. Barva, Joseph, J. - 1938 Genesee St.
13. Bauer, Louis J. - 204 Burger St.
14. Bear, Edward J. - 357 Burger St.
15. Benett, Frank - Benedict St.
16. Berta, Joseph - 3809 Twining St.
17. Bodi, Joseph J. - 2313 Valentine St.
18. Bodnar, Joseph A. - 1947 Bakewell St.
19. Bodnar, Stephen L. - 332 Burger St.
20. Bodon, Frank - 1110 Jefferson Ave.
21. Bona, Alex - 112 Steel St.
22. Bona, Julius - 501 Whittemore Ave.
23. Borai, Andrew - 251 Milford St.
24. Boros, Stephen - 2408 York St.
25. Bukovits, Frank S. - 344 Milford St.
26. Buvaki, Joseph J. - 2361 Bakewell St.
27. Carcus, Nick J. - 152 Esther St.
28. Chizmar, John F. - 2230 Caledonia
29. Chizmar, Michael J. - " "
30. Cherney, Edward J. - 210 Whittemore
31. Cseh, Emery J. - 2112 Caledonia St.
32. Chorba, George L. - 2338 Genesee St.
33. Cser, Frank R. - 16 Magyar St.
34. Danko, John F. - 209 Burger St.
35. Danyi, Francis - 2109 Pickle Rd.
36. Demko, William S. - 225 Milford St.
37. Dudrick, Louis E. - 2154 Consaul St.
38. Fabian, Anthony E. - 511 Whittemore
39. Farkas, Joseph - 2237 Caledonia St.
40. Feher, Joseph - 2147 Woodford St.
41. Feher, Joseph S. - 2330 Genesee St.
42. Feher, Louis C. - 1658 Indiana St.
43. Fejes, Michael - 2468 Caledonia St.
44. Fejes, Stephen J. - " " "
45. Fejes, Joseph - " " "

46. Fejes, Michael F. - 2031 Genesee St.
47. Fejes, Julius J. - " " "
48. Fejes, Joseph E. - 2148 Caledonia St.
49. Fortuna, Michael J. - 363 Burger St.
50. Fortuna, John W. - " " "
51. Frederick, John M. - 2229 Genesee St.
52. Fuller, Nicholas A. - 2016 Genesee St.
53. Fuller, Eli J. - " " "
54. Fuller, John - " " "
55. Fulop, Louis J. - 514 Whittemore St.
56. Galambos, Nicholas S. - 518 Paine
57. Gall, Stephen M. - 2131 Valentine
58. Gall, William J. - 2605 Consaul St.
59. Haydu, Joseph M. - 2246 Genesee St.
60. Hegedus, John S. - 2115 Bakewell St.
61. Helyei, Andrew J. - 2134 Genesee St.
62. Hollo, John - 2338 Valentine St.
63. Hollo, John R. - 2438 Valentine St.
64. Hornyak, Louis J. - 14 Magyar St.
65. Hornyak, Stephen J. - " " "
66. Hornyak, Ernest J. - 2445 Woodford St.
67. Horvath, Anthony J. - 2637 Massilon
68. Horvath, John - " " "
69. Horvath, Joseph - 2234 Valentine St.
70. Horvath, Julius - " " "
71. Horvath, Emery A. - 2312 Valentine St.
72. Horvath, Geza P. - 2314 Bakewell St.
73. Jakab, Joseph J. - 506 Paine Ave.
74. Jakab, Anthony J. - ?
75. Jakab, Stephen P. - ?
76. Juhasz, Stephen J. - 1945 Bakewell
77. Juhasz, Andrew - " " "
78. Juhasz, John G. - 159 Carbon St.
79. Junga, James F. - 11 Magyar St.
80. Jurcso, Joseph J. - 2638 Benedict St.
81. Kalasz, Joseph J. - 2032 Caledonia
82. Kandik, John J. - 1857 Genesee St.
83. Karcsak, John - 1832 Genesee St.
84. Kerekes, Stephen J. - 2027 Bakewell
85. Kerekes, Frank P. - " " "
86. Kerekes, George - " " "
87. Kerekes, Andrew P. - " " "
88. Kertesz, Joseph B. - 2127 Valentine
89. Kiss, Stephen L. - 331 Milford St.
90. Kiss, Zoltan P. - " " "
91. Kinsey, Edward - 2001 Consaul St.
92. Kinsey, William - " " "
93. Kocsis, George J. - 2030 Bakewell St.
94. Kohany, John W. - 2344 York St.
95. Korcsog, Joseph J. - 341 Milford St.
96. Korcsog, John S. - " " "
97. Kovacs, Stephen - 320 Whittemore St.
98. Kovacs, Louis - " " "
99. Kovacs, John J. - 2219 Caledonia St.
100. Kovacs, Louis E. - 363 Burger St.



101. Kovacs, Michael J. - 2235 Genesee St.
102. Kovacs, Louis - 2001 Bakewell St.
103. Kover, Stephen J. - 419 Whittemore
104. Kover, Frank J. - " "
105. Kralik, Louis F. - 2426 Valentine
106. Kralik, James J. - 309 White St.
107. Kristof, Joseph J. - 314 Burger St.
108. Krompak, Andrew M. - 2354 Valentine
109. Krompak, Steve R. - 2354 Valentine
110. Kudelka, Michael J. - 2235 Woodford
111. Kudelka, John A. - " "
112. Liszak, Joseph L. - 17 Magyar St.
113. Lorincz, Joseph A. - 154 Paine Ave.
114. Lorincz, Joseph - 308 Winthrop
115. Luda, John S. - 349 Burger
116. Mag, Stephen J. - 2217 Woodford St.
117. Marazon, Danny J. - 2041 Genesee St.
118. Mariassy, John A. - 520 Ansonia St.
119. Mariassy, Robert E. - " " "
120. Maroda, Joseph J. - 305 Burger St.
121. Milibak, Ernest A. - 2142 Bakewell
122. Mitro, Stephen J. - 2011 Caledonia
123. Mokri, John A. - Rossford, Ohio
124. Molnar, Anthony S. - 2012 Genesee
125. Molnar, Emery - R.A.I. Latchie Rd.
126. Nagy, Alexander E. - 266 Milford
127. Nagy, Nicholas, J. - 439 Barker St.
128. Nagy, Stephen F. - 439 Barker St.
129. Nagy, Joseph E. - 411 Whittemore St.
130. Nagy, Paul J. - 114 Birm. Terrace
131. Nagy, Andrew S. - 136 Steel St.
132. Nagy, John - " " "
133. Nagy, Louis J. - 2635 Massillon St.
134. Nyitray, Joseph - 1933 Consaul St.
135. Nyitray, Albert - 2305 Caledonia St.
136. Nyitray, Elmer P. - " " "
137. Okos, Raymond S. - 212 Burger St.
138. Oravetz, Joseph P. - 2017 Valentine
139. Palencsar, John G. - 2030 Genesee
140. Palencsar, Stephen G. - " "
141. Palencsar, Robert - 2143 Bakewell
142. Palsa, John - 333 Burger St.
143. Papp, Joseph B. - 2015 Consaul St.
144. Pasztor, Joseph - 1866 Genesee St.
145. Pasztor, Stephen M. - 2241 Caledonia
146. Perlaky, Stephen E. - 2032 Valentine
147. Perlaky, Joseph J. - " "
148. Petrullo, Gerald B. - 317 River Pl.
149. Rady, Joseph A. - 2038 Genesee St.
150. Radoczy, Frank E. - 301 Whittemore
151. Rigo, Louis - 1516 Mott St.
152. Rutkai, John J. - 355 Burger St.
153. Sanislo, Joseph F. - 2624 Massilon
154. Sanislo, Stephen A. - " "
155. Scavnicki, Francis - Dunbridge, OH

156. Sebok, Michael - 2332 Bakewell St.
157. Seaman, William - 324 Paine Ave.
158. Simko, John - 1883 Genesee St.
159. Simon, John A. - 2223 Caledonia St.
160. Stofan, Ernest E. - 2227 Woodford
161. Szabo, Joseph - 2121 Bakewell St.
162. Szabo, Bela A. - " " "
163. Szakovits, Ernest J. - 2005 Valentine
164. Szeles, Joseph M. - 121 Licking St.
165. Szeles, Stephen P. - " " "
166. Szemetko, Julius J. - 2347 Caledonia
167. Szemetko, Andrew - " " "
168. Szemetko, Stephen E. - 2220 Caledonia
169. Szenczi, Eugene S. - 2296 Seaman St.
170. Szollosi, John B. - 260 Milford St.
171. Szombati, Andrew P. - 2019 Bakewell
172. Szombati, Bert J. - " " "
173. Takacs, William G. - 344 Burger St.
174. Tilimon, Stephen - 301 Burger St.
175. Tilimon, Michael S. - 2042 Burger St.
176. Timar, Elmer E. - 29 Magyar St.
177. Tinta, Joseph S. - 2336 Genesee St.
178. Tinta, John E. - " " "
179. Tinta, Julius - " " "
180. Thomas, Paul J. - " " "
181. Torda, Alex J. - 2319 Caledonia
182. Torda, Louis - " " "
183. Toth, Alexander A. - 2392 York St.
184. Toth, Stephen W. - " " "
185. Toth, John E. - 1954 Burr St.
186. Toth, Lawrence J. - 2114 Woodford
187. Toth, Martin J. - 1853 Genesee
188. Toth, William P. - 335 Milford
189. Toth, Frank D. - 2012 Genesee
190. Toth, Stephen A. - 412 Whittimore
191. Toth, Stephen - 1902 Front St.
192. Toth, Stephen J. - 2008 Genesee St.
193. Toth, John J. - 29 Magyar St.
194. Urban, Alexander W. - 144 Esther
195. Urban, Emery L. - " " "
196. Urbanyi, Stephen - 2138 Oakdale
197. Varkoly, John G. - 1926 Consaul
198. Vamos, Francis J. - 222 Somerset
199. Vanco, Louis - 346 Milford
200. Vargo, Julius E. - 43 Magyar St.
201. Vass, Joseph - 1535 Liberty St.
202. Vass, George - 2120 Woodford St.
203. Vass, Paul S. - " " "
204. Vass, William J. - " " "
205. Vegh, Frank L. - 2244 Valentine
206. Veres, Peter J. - 2146 Consaul
207. Veres, Joseph A. - 2130 Caledonia
208. Vigyo, Julius A. - 117 Birm. Terrrace
209. Virag, Joseph - 124 Dearborn
210. Vitosky, Elmer L. - 2224 Caledonia

- 211. Zsigray, Emery L. - 2031 Valentine
- 212. Zuber, Joseph B. - 2224 Valentine
- 213. Zuber, Alexander S. " "

At the Hungarian Independence Day celebration on March 15, 1942, all mothers who had sons in the service received a badge of honor during the program; and, at the Mother's Day Program on May 9, 1943, a special Individual Honor Roll remembrance was presented to all mothers of servicemen.

A jar was placed at the Church entrance on October 4, 1942 to collect for Masses for the Parish's boys in service. Novenas and Holy Hours were dedicated to them and for a speedy and just peace. The Parish sent a pamphlet and a calendar to each serviceman in December, 1942, and in 1943 Christmas cards were sent. On February 4, 1945, the Young Ladies Sodality began collecting pennies at the back of church after Mass on Sundays. Called "Penny Pan Sunday," the penny collections were used to buy Catholic pamphlets for the men in service.<sup>111</sup> The Parish Bulletin, May 6, 1945, stated, "Last month through your generosity we sent over 500 pamphlets to Catholic Chaplains in hospitals where our wounded soldiers are benefited by them."

The Parish was very active in Red Cross Campaigns. On January 11, 1942 an appeal was made to all girls and women of the Parish to join a sewing group (led by Mrs. Emery Ignacz) or knitting group (led by Miss Angel Farkas), or to help mend and to prepare bandages. All materials were furnished by the Red Cross. A campaign for raising funds in St. Stephen's Parish for the Red Cross was started on January 18, 1942, with Msgr. Eordogh contributing ten dollars to begin the campaign. In the 1943 campaign, the Mothers' Club began to solicit the funds. An example of the Parishioners support is in the 1944 War Fund Drive of the Red Cross; they gave \$741.00 for this drive in the midst of an active Parish Drive. Parishioners volunteered as blood donors in the Red Cross Drives. The Parish participated in the Red Cross War Fund Drive in 1945 as well.<sup>112</sup>

St. Stephen's also participated in the Diocese's Paper Drive for Defense,<sup>113</sup> and later, conducted a Paper Drive in 1945 for the Hungarian Relief Fund.<sup>114</sup> St. Stephen's also participated in the city wide "Salvage for Victory," collecting scrap metal.<sup>115</sup>

Because of the war, shortages began appearing, effecting Parish activities. As mentioned, the communion rail in the 1942 church redecoration had to be postponed due to lack of materials. The Parish felt fortunate to acquire enough materials, despite the shortage of rubber, to install devotional pads to cover the kneelers in church.<sup>116</sup> Due to food rationing, no eggs were collected for the Sisters of Mercy in 1942 or 1943. Even in 1946, the Parish asked for donations of sugar in order to make pastry for the annual Thanksgiving Dinner.<sup>117</sup> No church picnics were held from 1942 through 1946. There was only one Christmas Bethlehemese group in 1942 due to the shortage of young men. Gas rationing made house-to-house monthly collections difficult.

Parishioners at St. Stephen's collaborated with other neighborhood Hungarians in war programs. The Parish Bulletin on January 18, 1942, stated: "Twenty-four men from St. Stephen's Parish have already sent in their applications to the Diocesan Chancery of Toledo for volunteer defense work at home. The committee of Hungarian Churches and Societies of Toledo extended this movement to include all Hungarians of Toledo." Later, all Hungarians of Toledo, members of the three Hungarian churches, united to present an ambulance to the American Government. Collectors from each parish were selected for every street.<sup>118</sup> The United Hungarian Churches of Toledo made the presentation at the Courthouse on September 12, 1942, to the Red Cross Organization. Members of organizations and the children dressed in Hungarian attire.

Also, the Hungarians of Toledo started a "Hungarian War Bond Drive" in 1942 (through at least 1944) to show their loyalty and patriotism to the United States. It opened with a radio program on November 7th and an elaborate program at 2:30 p.m. at Strick Hall on November 8, 1942.<sup>119</sup> The Parish also urged parishioners to support the War Chest of Greater Toledo.<sup>120</sup>

The first casualty of the Parish, Pfc. Stephen J. Kovacs, was mourned by friends and relatives on August 30, 1943. Sadly, this solemn requiem High Mass was offered for fifteen other St. Stephen's boys. (See names listed in this work.)

In 1945, the American Government gave the American Hungarian Foundation the exclusive authority to collect in the entire country for the unfortunate people of Hungary. At St. Stephen's on February 25, 1945, the trustees and all the Hungarian Catholic men and women presidents and secretaries of the various societies, associations, and clubs met to elect a committee of leaders for this cause.<sup>121</sup>

The three Hungarian congregations, as in other cities throughout the United States, banded together and sent representatives to every Hungarian family to collect for the American Hungarian Relief.<sup>122</sup> On Saturday, November 24, 1945, women and girls, dressed in Hungarian costumes, solicited funds all day on the busy streets and in the large stores and buildings of Toledo. The Toledo Blade and the Toledo Times carried the Mayor's decree proclaiming that November 24th was "Hungarian Day" and asked the support of Toledoans to help alleviate the suffering in Hungary.<sup>123</sup>

In the Parish Bulletin, March 24, 1946, the terrible conditions of the people in Hungary was described. Joseph Cardinal Mindszenty, the Primate of Hungary, was quoted pleading for funds. Each family was asked to donate at least \$5.00 to help their brethren in Hungary, so that \$5,000 could be sent.

Soon afterwards, on May 26, 1946, an "Unseen Guest" campaign was started at St. Stephen's with the motto: One meal every week for one of the suffering brethren in Hungary. The bulletin on that day read:

"From next Sunday--whenever there is no special collection ordered by our Most Reverend Bishop--there will be a second collection taken up every Sunday at every Mass. The amount collected at this second collection will be sent to the Holy Father in Rome for the most urgent needs of the starving people in Hungary." (This collection was mentioned in the Parish Bulletins through November 21, 1948.)

In June of 1946, Msgr. Eordogh attended a nationwide meeting of all Hungarian-Americans in New York for justice for Hungary.<sup>124</sup>

By April of 1947, nearly 100 packages were sent for the Hungarian Relief. The Parish purchased a considerable amount of clothing at a very reasonable price from St. Vincent de Paul Society, and this, too, was to be packed.<sup>125</sup>

On April 28, 1947, two Sisters, who had come from Hungary a few months before representing the Daughters of Divine Charity, went from house to house soliciting alms for Hungarian Relief. The sisters came to America to do whatever they could to help rebuild schools, orphanages and other institutions destroyed during the war.<sup>126</sup>

### Cardinal Mindszenty

Cardinal Joseph Mindszenty, the Primate of Hungary, came to the United States in 1947 seeking aid for Hungary. He honored the people of Toledo on June 30, 1947, with his visit to St. Stephen's. The Parish planned to give him the "Unseen Guest" collections.<sup>127</sup> On July 13, 1947, it was announced that the "Unseen Guest" collections would be sent directly to Cardinal Mindszenty. Also, packages would be sent directly to Cardinal Mindszenty, rather than sending them to those who had sent letters.<sup>128</sup>

Cardinal Mindszenty had attended the Marian Congress in Ottawa, Canada before visiting St. Stephen's. The Catholic Chronicle described the 1947 Toledo visit: "Cardinal Mindszenty was in Toledo for only a few hours. Upon his arrival in the afternoon, he was greeted by St. Stephen's school children, some of them in Hungarian costumes. He immediately went to the bedside of the Rt. Rev. Elmer G. Eordogh, the aging pastor, to pay his respects. In the evening he presided at Benediction, spoke to the congregation and gave his blessing."<sup>129</sup>

Francis Szollosi said that the procession accompanying the Cardinal on his way from St. Stephen's Rectory to the Church had taken nearly an hour because the Cardinal visited with people on the way. Mr. Szollosi also said that the Hungarian churchman had predicted that he would be arrested when he returned home (and he was), but was determined to go back to stand for his country's freedom.<sup>130</sup>



Cardinal Mindszenty's visit to St. Stephen's in 1947.

Cardinal Mindszenty, Dr. Geza Farkas, St. Stephen's school children.

Msgr. Eordogh welcomes Cardinal Mindszenty from his sickbed.  
(Photos courtesy of the Catholic Chronicle.)

#### 1940's--Parish Drives

As mentioned, the Parish was intensely involved in raising money during the 1940's to reduce the Parish debt and to finance the Church redecoration projects. Money had been collected by 1942 for all of the church redecoration through Parish Drives. However, in January of 1943, the Parish still owed \$84,000 on the loan from the Ladies' Catholic Benevolent Association.

This debt was explained in the Parish Bulletin, July 11, 1943: "We wish to call your attention to the fact that the church, the rectory, the old school building and the convent are since many years clear of all debts. It is the new school building which was built in 1924 at the cost of \$125,000.00 for which we still owe."

A Parish Drive was again sponsored at St. Stephen's, to start after Easter in 1943. The Parish Bulletin, April 11, 1943 explained: "During the past month the Parish paid three thousand dollars on the principal, reducing the total debt at the L.C.B.A. to \$81,000.00. We would like to reduce this amount as much as possible during this year. With the wholehearted approval of the trustees we announce this drive today."

By July the debt was reduced by \$13,000 (\$8,000 from the Drive and \$5,000 from the regular income of the Parish), thus leaving \$71,000.<sup>131</sup> By December 5, 1943, the debt was reduced to \$63,000 and by January 2, 1944, the debt was reduced to \$60,000--thus collecting \$24,000 in one year!

In 1944, the church debt was reduced from \$60,000 (in January) to \$36,000.<sup>132</sup> In 1945, St. Stephen's had to raise funds of \$40,995 to meet their Diocesan quota for paying off Central Catholic High School's \$650,000 debt.<sup>133</sup> Each family and wage earner was asked to pay \$50 to meet this quota.<sup>134</sup> And yet, despite this additional fund-raising burden of 1945, by May 19 of the next year, the Parish debt had been reduced from \$36,000 in 1944 to \$26,000.<sup>135</sup> A big drive was started to get rid of this remaining debt, so that a new convent could be built.

The pastor wished that each month some society of the Parish would arrange a supper or another kind of social event to be applied to the reduction of the debt. Mothers' Club donated their March 24th Bazaar earnings for this purpose.<sup>136</sup> (Note: the Mothers' Club had held a Bazaar in 1945 for the support of the school; after 1946, the club continued this practice.)

By July of 1946, \$16,000 was applied to the debt--leaving a balance of only \$10,000; also, \$20,000 was applied to the \$40,995 quota for Central Catholic High School. Msgr. hoped that these two debts would be paid off by the time he celebrated his Golden Jubilee in November, 1947.

#### Other 1940 Events

In the midst of all the Parish activities, the war relief participation, the church redecoration project and the Parish Drives, Msgr. Eordogh's health was failing. The Parish did hold a surprise party for his 30th Anniversary as Pastor of St. Stephen's on September 13, 1943;<sup>137</sup> a 70th Birthday Party in his honor on July 1, 1945, which included music from the Men's Choir and John Virag's Orchestra.<sup>138</sup> His Golden Jubilee in 1947 was celebrated in a grand manner. (See following summary.)

Near death in 1924, Msgr. Eordogh again faced a serious operation. Admitted to St. Vincent's Hospital on December 8, 1943, he underwent the operation on December 28th, and returned home on January 26, 1944.<sup>139</sup> Poor health stayed with him in the 1940's.<sup>140</sup>



### Father Alexander Pinter

For some time the Parish was without the assistance of a curate who could speak Hungarian (since around 1943) and so everyone welcomed the new Hungarian assistant, Rev. Alexander Pinter, when he arrived in December, 1946.<sup>141</sup> The new Assistant would relieve Msgr. Eordogh of the entire job of serving all of the Hungarians in the Parish.



Rev. Alexander Pinter, arrived as a new assistant in 1946. He left and later returned in 1948. When Msgr. Eordogh died in 1955, Father Pinter was appointed as administrator and later on March 15, 1956, as pastor. He left in 1960.

Citizenship classes were still necessary in the 1940's. One group of lessons (10 cents per lesson) began October 4, 1943 and met on Monday and Wednesday evenings.<sup>142</sup>

### Archduke Otto

On November 20, 1943, Archduke Otto, heir to the throne of Austria and Hungary, in a celebration of his 31st birthday, spoke at a Town Hall gathering at the Commodore Perry Hotel at 11:00 p.m. A Toledo Blade article on November 20, 1943, reported: "The question of whether his country would reestablish a monarchy when the war is won is not the immediate concern of the man who probably would wear the crown in such an event. At a time like this, Republicans and

Monarchists forget their political differences and fight together to throw off the yoke of the Nazis, he said. The form of government to be established when peace does come is one which the people themselves must decide, he continued."<sup>143</sup>

At 6:00 p.m. a dinner was in his honor in the St. Stephen's Rectory by Msgr. Eordogh. Bishop Alter was present as well as other dignitaries.

Later, at 8:00 p.m. a public reception at St. Stephen's Hall followed. All Hungarian people in Toledo were invited.<sup>144</sup>

#### Attempt to Unify Hungarian Catholic Societies

Msgr. Eordogh, after seeing a union of Hungarian Catholic societies in Cleveland, hoped to see such a union of strength in Toledo. He wanted St. Ladislaus Society (Catholic Knights of Ohio) and St. Margaret Society (Catholic Ladies of Columbia) as well as L.C.B.A. members to join the American Hungarian Catholic Federation.<sup>145</sup> Afterwards, he wanted the St. Emery, St. Elizabeth, and the St. Stephen societies and Catholic members of other societies to follow. Monsignor and others believed that unless this union would take place, the parish societies would cease to exist in ten to fifteen years.<sup>146</sup>

This proposal was met with much resistance because parishioners were already well-established in the individual societies' benefit programs.

#### Archbishop Joseph Schrembs of Cleveland Dies

Archbishop Schrembs, former Bishop of Toledo, died at the age of 79 years in 1945. His funeral was November 9, 1945. Msgr. Eordogh described him in earlier years: "Those who were members of St. Stephen's Parish at that time will, no doubt, remember how much he liked us, the Hungarians of Toledo. Before I was appointed to be pastor of this parish, and our church had no steady pastor, he himself often came on weekdays or Sundays to say Mass in the little wooden church so that the faithful would never be deprived of the privilege of hearing Holy Mass."<sup>147</sup>

#### Door to Door Monthly Collection Stopped

Monthly parish dues were always collected by assigned collectors who went from door to door. The manpower for this task was difficult to find during the war.

Even though there was a notable increase in the population of the Parish due to the return of many veterans in 1945 and 1946,<sup>148</sup> the Parish still decided in December of 1946 to stop this practice and use envelopes, which were being used for weekly collections. The Parish Bulletin on December 8, 1946, stated: "In recent years it was quite a problem to find enough men who were willing to collect the parish dues, so we decided to try a new plan. Beginning in January the

collectors will no longer call at your home, but you will be asked to use the special orange-colored envelope found among the weekly church envelopes every first Sunday of the month."

#### Monsignor Eordogh's Golden Jubilee<sup>149</sup>

A procession, including the officers of all societies and clubs displaying their badges and banners, preceded Msgr. Eordogh's Golden Jubilee Mass with Bishop Alter presiding on Sunday, November 16, 1947 at 10:00 a.m.

A Banquet serving such items as Chicken Paprikás and Töltött Káposzta (Pigs-in-the-Blanket) to 400 people holding the \$3.00 ticket began at 1:00 p.m. Father Reineck served as toastmaster and the following spoke: Mr. Andrew Nyitray, Bishop Alter and Msgr. Eordogh.

A Public Reception in the St. Stephen's Auditorium in honor of the Jubilarian began at 7:00 p.m. All were invited and admission was free. The following was the Jubilee Program for this reception, where Father Reineck served as Master of Ceremonies:

1. "National Anthem"
2. Honorable Lloyd Roulet, Mayor of Toledo
3. Honorable Paul M. Herbert, Lt. Governor of Ohio
4. Honorable Homer Ramey, U.S. Congressman
5. Most Rev. A.J. Sawkins, Pastor of Immaculate Conception Church
6. Rev. Charles Papp, Pastor of the Hungarian Reformed Church
7. Tribute of School Children, Lillian Tulak
8. Mr. Michael Bradshaw, Editor of the Toledo Blade
9. Dr. Geza Farkas, Editor of Toledo
10. Most Rev. Msgr. E.G. Eordogh, Jubilarian

Vocal Selections were performed by the St. Stephen's Men's Choir and the St. Stephen's School Children. Stephen Sabo and Orchestra played.

On Tuesday, November 18, at 10:30 a.m. a Mass for the Diocesan and Hungarian Clergy was celebrated, with Bishop Alter presiding. A banquet for the Clergy followed Mass. Held at the Bay Shore Supper Club on Bay Shore Road, the banquet featured fried chicken on the menu.

#### 1947 Officers

A list of society and club presidents and leaders were given in Msgr. Eordogh's Jubilee Program in 1947. The names included:

- Pres. of N.C.C.W., Mrs. Emery Fabos
- Pres. of St. Stephen Society, Thomas Boczan, Sr.
- Pres. of St. Ladislaus Society, Joseph Varady
- Pres. of Altar Society, Mrs. Mary Stahura
- Pres. of St. Elizabeth Society, Mrs. Bert Maruzs

Pres. of Mothers' Club, Mrs. Emery Ignacz  
Pres. of St. Vincent de Paul Society, Andrew Nyitray

Boy Scout Leader, Edward Bissel  
Pres. of N.C.C.M., Ernest Jakab  
Pres. of St. Emery Society, John Palsa  
Pres. of Rosary Society, Mrs. John Karcsak  
Pres. of St. Margaret Society, Mrs. Joseph Drugay, Sr.  
Pres. of Young Ladies Sodality, Mrs. Stephen Orosz, Jr.  
Pres. of Young Peoples Club, Stephen Juhasz  
Pres. of L.C.B.A., Mrs. Eugene Muszynski  
Director of St. Stephen's Choir, Joseph Molnar

St. Emery Society celebrated its Golden Jubilee on May 30, 1948, with a Communion Breakfast<sup>150</sup> and the St. Elizabeth Society celebrated its Golden Jubilee on June 6, 1948, in the same manner.<sup>151</sup>

#### 100th Anniversary of Hungarian Independence

St. Stephen's Hungarians and others in the Birmingham neighborhood celebrated the March 15, 1848--Hungarian Independence Day's 100th Anniversary on Sunday, March 14, 1948. Special services were held in church beseeching God for spiritual and temporal welfare of the Hungarian homeland. A civic celebration was held at St. Stephen's Hall with a program. There was a special Hungarian program on the radio, station W.T.O.D., 9:30 a.m. on Monday, March 15, commemorating the Centenary of Hungarian Independence.<sup>152</sup> (Note: By 1950 only a few badges commemorating the day were sold and by 1951 St. Stephen's no longer promoted the large celebrations of this day as in the past. See separate article, "Hungarian Traditions.")

#### A New Convent--\$95,000

The Parish Bulletin, January 18, 1948, announced: "We are about to begin in the very near future the drive for the new convent. Be prepared to make your contribution to the building fund when we visit your home. The parish census will be taken up at the same time." By May of 1949 with \$36,664.90 collected,<sup>153</sup> the Bishop gave his permission to begin building the Sisters' new home, a brick structure 80 x 40 feet, having accommodations for 15 nuns. It was to face Genesee Street, next to the Rectory.<sup>154</sup> John Naumann and Sons was the contractor, building the structure at the cost of \$95,000.<sup>155</sup>

The Convent was hoped to be completed by November for the Golden Jubilee of the Parish. (Note: This Jubilee was never celebrated, due to Msgr. Eordogh's illness, but the completion of the Convent in November was celebrated.) Even though the badly needed Convent was being built, the Parish regretted that it had to postpone an addition to the school.<sup>156</sup>

Attempting to raise more money for the building fund, the Parish joined with Our Lady of Lourdes in Bono, Ohio, in a raffle with \$2,300 worth of prizes, including a 1949 Chevrolet Sedan. With no expense

for St. Stephen's, the Parish would receive two-thirds on each dollar book sold--25 cents per ticket, five chances a dollar. Each person received five free books in his name for every ten books he sold.<sup>157</sup> Although raffles had always been at St. Stephen's to raise money, the years 1948 and 1949 were the beginnings of raffles with more valuable prizes.



Convent, built in 1949, for \$95,000.

Open House for the new Convent was held on November 27, 1949. On Sunday, December 4, 1949, 4:00 p.m., Bishop Alter blessed the new Sisters' home. Mother Melissa, Provincial Superior of the Daughters of Divine Charity dedicated the Convent chapel to the Queen of Angels.<sup>158</sup> A Banquet for 350 people followed at 6:00 p.m. in the school basement.

The old Convent was for sale in June of 1950. The Parish wanted to sell the building so that it could be torn down and removed to make room for a playground before school opened in the fall.<sup>159</sup>

#### BINGO and the \$1,000 Raffle

Although BINGO was played at the Parish's Three-Day Bazaars held in the 1930's and various clubs periodically sponsored BINGO in the 1940's (the Young Peoples Club and Mothers' Club), it wasn't until October 27, 1948 that BINGO became a regular activity of the Parish. The Parish Bulletin, October 24, 1948 announced: "Beginning Wednesday, October 27th, every Wednesday at 8:15 we will have a BINGO PARTY open to the public. Admission is 50 cents per card for 20 regular games. Big Prizes! Jack Pot now \$25.00. Refreshments will be served!"

With the hope of eliminating Parish Drives, St. Stephen's established the \$1,000 Raffle in 1949.<sup>160</sup> Twenty-one hundred tickets at \$1.00 each would be sold--thus offering \$1,000 for the winner, \$100 for the seller of the winning tickets, and \$1,000 for the Parish.

1950

School plays were still performed--until the stage was torn down in 1958, when the new gym was added. For example, on May 7, 1950, the school children performed the grand operetta, "The White Gypsy," which included colorful costuming, gypsy songs and a variety of dances. Hungarian films were still shown, such as "Riadó A Kárpátokon" on May 9, 1955, and "A Nemzetes Asszony" (the last film of Fedák Sári), on November 10, 1955. The film "Az Új Földesur" was shown on January 7, 1956 and on the 22nd of the same month "Kivánság Hangverseny" ("The Best Hungarian Music and Songs") was shown.

St. Stephen's parishioners helped in the district's 1950 collection for the building fund of St. Charles Hospital. The groundbreaking ceremony was May 20, 1951; the cornerstone blessing on June 22, 1952; and the dedication on November 8, 1953. St. Stephen's Parish donated three Memorials for this new hospital in 1950.

On September 17, 1950, a new traffic light was installed in front of St. Stephen's School.

Although an addition to the school was discussed before, it wasn't until November 17, 1950 that the trustees decided to ask parishioners to support a Parish Drive in the near future to make such a project possible. The Parish Bulletin, December 3, 1950 stated: "At the present time our debts--except that loaned to us by parishioners, mostly without interest--is \$23,000.00! We show you a beautiful church, a school, two-thirds completed, a wonderful new convent, a modern priest's home. How does that compare with the outstanding debt?" The old frame building would be destroyed and the new brick addition would include a gymnasium.

In April of 1952, the Parish collected donations at Easter and planned to convert the territory around the school into a "fitting playground" for the children.<sup>161</sup>

The Parish Bulletin, August 17, 1952, stated that the old school building was condemned: "To replace this old building would require some \$200,000. This sum may take years to accumulate. We must have at least \$100,000 on hand before we can consider any plans. Next Sunday, feast of St. Stephen, would be an ideal time to start this fund. The entire collection and St. Stephen's Day Offering and the entire picnic income will be our initial fund toward this cause. The picnic will be held here on our school grounds so that the old structure may serve as a reminder of our purpose."

In 1953, at the June 14th Church Picnic, a new car was raffled. The money for this helped defray the cost of replacing all the outer big windows around the church. Without this repair, the stained glass windows would suffer serious damage.<sup>162</sup> The repair cost was close to \$8,000.<sup>163</sup>

The Church basement needed renovation and by February of 1954, the work was in progress. The entire flooring was replaced and the windows were replaced. This renovation cost \$9,976.<sup>164</sup>

From 1954 on, the Parish Drives featured a car raffle at every June Parish Picnic to raise money for the new gymnasium, built in 1958. The monthly raffles were also applied to this building fund.

#### Father Herman (Carl) Reineck

Father Reineck had come to St. Stephen's on March 10, 1939. The parishioners were quite disappointed when he was to be transferred in 1947,<sup>165</sup> but then very relieved when the Bishop allowed this popular assistant priest to stay.<sup>166</sup> He became ill in 1951,<sup>167</sup> and was transferred by the Bishop to Delphos, Ohio, in February of 1952.<sup>168</sup> He passed away shortly thereafter.



REV. HERMAN W. REINECK  
BORN MAY 14, 1909  
ORDAINED MAY 6, 1936  
DIED OCTOBER 30, 1952

Fr. Herman (Carl) Reineck.

#### Rossford Parishioners

Demonstrating their devotion to St. Stephen's, the Rossford Parishioners donated \$7,234.59 as a Christmas gift in 1951.<sup>169</sup>

#### Sisters' Silver Jubilee at St. Stephen's

In gratitude and admiration for the Sisters, the Daughters of Divine Charity, St. Stephen's celebrated the Sisters' Silver Jubilee Anniversary on September 7, 1952. The Benediction of the Blessed Sacrament was at 3:00 p.m., followed by a program in the school hall.<sup>170</sup> There was "a lovely dinner" for the Sisters, according to Sr. Hyacinthe.<sup>171</sup>



## Monthly Dues Change

### Lenten Club

For many years parish dues had been \$2.00 per family and \$1.00 for single wage earners. In 1953, the Parish Bulletin explained: "During the period--wages, labor and the cost of living have increased over one hundred percent. In the past years, the expense of the parish had also considerably increased, but your parish dues have remained unchanged."<sup>172</sup> The dues were raised to \$3.00 and \$2.00.

In 1954, a Parish Weekly Dollar Club was started during Lent to encourage a true Lenten spirit.<sup>173</sup> This weekly sacrifice during Lent was practiced at St. Stephen's through 1960.

### Help Continues For Hungarian Brethren

Help was still needed in Hungary and the parishioners at St. Stephen's responded. As the Parish Bulletin on November 19, 1950, explained: "Many Hungarian refugees have been suffering for almost five years in the various D.P. camps. They beg and anxiously await our help because others don't think of them." A special collection was taken on November 26, 1950, for these needy, homeless Hungarians.<sup>174</sup>

On February 25, 1951, Mr. Paul Szabo gave a lecture at St. Stephen's Hall at 8:00 p.m. concerning the situation in Hungary. He explained the future hopes and desires of the suffering Hungarians. A bake sale to aid the Hungarian refugees was held on April 7, 1951. On April 8, 1951, a "Refugee Dance" was held at St. Stephen's Hall to benefit them. And in 1951, the solemn Novena was offered for the welfare of Hungary and its persecuted bishops, priests and people.<sup>175</sup> Three hundred and fifty dollars was collected for refugee priests in October of 1951.<sup>176</sup> In reference to displaced persons, the Parish Bulletin, December 23, 1951, pleaded: "The Catholic Bishops of America have volunteered to give a new lease on life to some 30,000 displaced persons. Finding homes for these has become an urgent problem. Many of these are Hungarian. Even if only temporarily, please give a home to these poor victims." In 1951 and 1952, every Catholic Church in America held a Holy Hour, offered for those under Communist oppression; St. Stephen's parishioners prayed for those Hungarians under the Communist yoke.<sup>177</sup>

### Father Martin Hernady, the New Assistant

The Parish Bulletin, August 29, 1954 announced: "We are wholeheartedly thankful to His Excellency Bishop Rehring for his kindness in appointing a highly qualified young priest to our Parish. Father Hernady, who arrives on Tuesday, August 31st, has completed his theological studies in Rome--at the same University that Bishop Rehring attended. Since his arrival in this Country he has served as assistant in North Carolina. Let us accept him with friendly hearts and extend to him a very cordial welcome. May we pray to the Dear Lord to bless him and grant him many, many years in our midst." (See separate article about Father Hernady.)



Fr. Martin Hernady, Vicarius Deconomus at St. Stephen's from July 1, 1960 to January 8, 1965, when he was then appointed as St. Stephen's Pastor. He presently serves in that capacity. (Picture taken in early 1980's.)

At his 30 Year Recognition Dinner on October 7, 1984 (see separate article about this anniversary), Father Hernady said he felt happy coming to Toledo because, in his words, "I was hearing words I heard as a child, having the same meals as at home, hearing the same hymns in the church--and the people welcomed me. I felt I came home."

#### Forty Year Jubilee of Church in 1954

In 1914 the church was dedicated to God and placed under the patronage of St. Stephen, first king of Hungary. A Forty Year Jubilee of this dedication was celebrated at St. Stephen's on October 17, 1954. The Charter Members of the Parish were honored at a banquet at 1:00 p.m. for 250 people. The banquet and following dance cost \$2.50; dance alone was 75 cents. The ladies of the Parish made "csiga" for the banquet.

The 8:00 a.m. Mass was celebrated for the living and dead Charter Members; the 9:00 a.m. Mass for the Honorary Charter Members (those donating \$40.00 for this Jubilee); and the 10:00 a.m. Mass for all parishioners. 178

#### 1954 Repairs and 1955 Renovating/Retouching Church's Interior Walls

On October 6, 1954, St. Stephen's Assistant Pastor, Rev. A. E. Pinter, asked Bishop Rehring's permission for the following repairs:

1. Storm windows on the Rectory (Gerken Co., \$1,163)
2. Partial cleaning of the inside walls of the church and the painting of the wooden framework around the church windows (Naumann Co., \$1,485)
3. Replacement of the central switch box in church because the old one was pronounced a fire hazard (\$1,567)
4. The renovation of the church basement--meeting room, choir room, janitor's room (Naumann Co., \$3,750)
5. The building of an incinerator upon the strict order of the Fire Department (\$1,500) plus the conversion of this to gas (\$500)

Then early in 1955, there was an urgent need to improve the appearance of the Church's interior walls. The Parish Bulletin, March 20, 1955 said: "The repainting is at present out of the question because it would involve us in too great an expense. This would hurt our plans for building. We can, however, save our present painting by a cleaning and renovating, retouching job." Each family and single wage earner was asked to donate \$15.00 for this purpose (3 car raffle books), along with a \$25.00 donation for the building fund (5 car raffle books).

A Hungarian refugee couple was hired to restore the statuary, murals, and walls of the church. A Toledo Blade article on July 7, 1955, described them and their work:

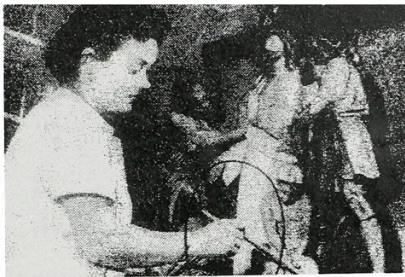
It is coincidental that the Hungarian-born couple are practicing their profession in Toledo's only Roman Catholic Church whose congregation is made up predominately of native Hungarians and American-Hungarians.

Since Kalman Czibalmos, 40, and his wife, Magdalena, came to the United States nearly six years ago as displaced persons, they have been practicing the liturgical arts they studied in Europe.

The couple, who made their home in Staten Island, N.Y., have designed and decorated the interiors of 23 churches in New York and New Jersey. Their art appears not only in Roman Catholic Churches, but in Protestant churches, as well.

Ironically enough the couple were unable to practice their profession in their native city of Esztergom, Hungary's center of Roman Catholic administration and church art....

For the last six weeks, the Czibalmos pair have been working daily at St. Stephen's from 8 a.m. through 6 p.m. without even a break for lunch. Members of the parish stop to chat with the couple and to admire their work.



Magdalena and Kalman Czimbalmos restored the statuary, murals and walls of the church in 1955. They gave the pillars and the lower part of the walls a simulated marble effect (1941 photos courtesy of The Blade).



Church interior restoration project in 1955. The artists also gave the pillars and the lower part of the walls a simulated marble effect.

Father Pinter, in a letter to Bishop Rehring on July 14, 1955, stated: "The faded paintings have regained their original splendor and beauty. Because of their splendid work, the artists have already won the admiration and appreciation of the parishioners. The pillars and the lower part of the walls have a simulated marble effect which lend a beauty of their own to the entire church."

The Parish Bulletin, July 31, 1955, announced, "Our church is beautiful again. The newly decorated church will be blessed by Rt. Rev. Msgr. Leo F. Griffin." This blessing occurred at the St. Stephen's Day celebration, August 21, 1955. At 9:00 a.m., a Solemn High Mass was celebrated with an English and Hungarian sermon.

The Parish Bulletin, September 4, 1955, gave the cost of this project: "The cleaning and redecoration of our church amounted to \$8,365.00 plus cleaning and revarnishing of pews \$495.00, cleaning of stained windows upper and lower \$345.00, new wall decorations behind Stations \$320.00, painting and cleaning statues and stations \$286.50, miscellaneous \$115.00. Total amount \$9,926.50."

Msgr. Eordogh Dies After Almost 42 Years of Service at St. Stephen's

After a prolonged illness, Monsignor Elmer Eordogh died in St. Charles Hospital on Wednesday, April 6, 1955. He was in the 58th year of his priesthood, the 42nd year as pastor of St. Stephen's.



Msgr. Elmer Eordogh  
(photo courtesy of  
the Catholic Chronicle.)



Msgr. Elmer Eordogh in  
1953 (photo courtesy of  
the Catholic Chronicle.)

A Catholic Chronicle article on April 15, 1955 stated: "The 79-year-old prelate, who had headed the seniority list of the diocesan clergy since 1949, felt that his parishioners could be good Americans without forgetting that they also were Hungarians."<sup>179</sup>

Last respects to him were observed Monday night at Kinsey's Funeral Parlor--the following was the schedule for parishioners' visitation:

4:00 School Children  
5:00 T.C.C.Y., C.Y.O. and Sodality, all young members  
of the Parish  
6:00 Rosary Society  
7:00 Altar Society  
8:00 Men's Choir  
9:00 Mothers' Club

Men of the Parish were asked to serve as guards of honor through the night. School children and all parishioners were asked to attend the 8:00 Mass on Tuesday morning. The office of the dead was recited at 10:00 a.m., which was followed at 10:30 by a Pontifical Funeral Mass.<sup>180</sup> (See separate article about Msgr. Eordogh.)

#### Father Pinter

After Msgr. Eordogh's death, Father Pinter announced on June 5, 1955, that he was appointed by the Bishop as the administrator of the Parish.<sup>181</sup> According to Canon Law at that time, the Bishop could not appoint Father Pinter as Pastor because Father Pinter was not yet an official member of the Toledo Diocese. After the Bishop of Veszprem (Hungary) granted permission to Father to remain permanently in the Toledo Diocese, the Bishop of Toledo incardinated Father Pinter.<sup>182</sup>

There was a solemn installation of the Pastor on March 18, 1956, at 10:30 a.m. by the Most Rev. Msgr. A.J. Sawkins, dean of the Toledo Deanery. There was to be a procession from the Rectory to the church and a solemn High Mass following the ceremony. The Pastor was installed on his Feast Day.<sup>183</sup>

A reception for the new Pastor was held in the Parish Hall on April 22, 1956, at 2:30 p.m. Father Martin Hernady headed the Reception. The Parish Bulletin stated: "Help the new pastor modernize and complete our parish buildings in order to have them ready for our Diamond Jubilee in 1958."

### Rectory Remodeled in 1955

Due to Msgr. Eordogh's illness, necessary repairs to the Rectory had to be postponed. Naumann Construction Co. advised, due to cost savings, that the construction be started immediately--rather than in the fall as Father Pinter planned. So, sometime after July, the following work was done:

1. Remove rotted sash on existing porch and replace with Anderson Casement Sash.
2. Remove old pair of entrance doors and frames and replace with new single door and entrance frame.
3. Furr interior masonry walls of porch and apply metal lath and plaster.
4. Install accoustical ceiling tile in the above mentioned room.
5. Close window openings between porch and home.
6. Install office partition on porch.
7. Install concrete walk to main entrance of Rectory.
8. Paint walls, ceilings and trim of entire first and second floors.
9. Miscellaneous repairs in other portions of Rectory.<sup>184</sup>



Rectory remodeled in 1955.

The Parish Financial Report for 1955<sup>185</sup> gave the cost of Rectory construction as \$8,485.

The Parish Bulletin on September 4, 1955, stated that the new office and waiting room would take the place of the dark, unused porch. The offices needed modernizing.

The Rectory's Open House was held on November 13, 1955, from 3 to 6 p.m.<sup>186</sup>

### Very Rev. Szelenyi

On Sunday, July 1, 1956, at 10 o'clock, Very Rev. Emery Szelenyi celebrated his Silver Jubilee Mass at St. Stephen's. The Parish Bulletin on June 17, 1956, stated: "He has chosen our church for this very happy occasion because of our devotion for the 'Irish Madonna.' Our Madonna is a copy of the original of Gyor, the very same city in which he was born. In his youth Father Szelenyi spent much of his time in prayer in front of the original picture of the Madonna." A testimonial banquet followed the Mass.<sup>187</sup> The Very Rev. Szelenyi helped out several times at St. Stephen's, especially during Msgr. Eordogh's<sup>188</sup> illness and funeral. He gave inspiring Hungarian sermons.

### The Sisters

The Parish Bulletin on July 8, 1956, announced that the Daughters of Divine Charity, teaching at the school for 29 years, needed support for a high school on Staten Island, their Provincial House's location at the time, in order to gain more vocations. All nuns of this order were asked to collect funds where they taught. The Sisters at St. Stephen's, in a door-to-door collection, raised \$2,192.<sup>189</sup>

Due to the shortage of teachers at this time, the Mother Superior of the Sisters' Order took all kindergarten teachers and placed them in one of the elementary grades. A lay kindergarten teacher was hired at St. Stephen's in 1956.<sup>190</sup>

### Memorial of Msgr. Boehm

In 1956 the Roman Catholic Hungarians in United States erected a Memorial to Msgr. Charles Boehm, the first Hungarian Roman Catholic Priest in America, at Calvary Cemetery, Cleveland, Ohio. Msgr. Boehm took care of the spiritual needs of the Hungarian people in Toledo before St. Stephen's Parish was organized.<sup>191</sup> Parishioners at St. Stephen's were asked to donate for this special Memorial.

### "Tuition"

The tuition for children attending St. Stephen's School was very minimal. The Parish Bulletins (collected since 1939) through the 1940's mentioned a \$3.00 yearly fee for each child--that is, a "penny a day."<sup>192</sup>

Then in 1956 the tuition was raised to help with rising operational costs. The fees were: \$6.00 for one child, \$9.00 for two, and \$12.00 for three or more children in the family.

Father Hernady said that such a fee was dropped in 1960 when he was in charge of the Parish finances.<sup>193</sup> It wasn't until the 1984-85 school year that a tuition fee was charged. (See section describing the early 1980's.)



## The Hungarian Revolution 1956

In Joseph Széplaki's The Hungarians in America, he described the Hungarian Revolution of 1956:

The Hungarian Revolution broke out in Budapest on October 23. During the short but costly fight against the Hungarian Communist regime and the Soviet Russian army, approximately 25,000 died. Subsequently, 40,000 were deported or imprisoned while 200,000 left Hungary. The aim of the majority of revolutionaries, including the short-lived government of Imre Nagy, was to establish a truly democratic socialist republic free of Soviet Russian occupation and domination. The revolutionaries wanted Hungary to be politically and economically as neutral and unaligned as it was practically feasible in the Cold War....The Soviet Russian occupation troops temporarily left Budapest but reinvaded it on November 4, and restored a pro-Russian Communist regime, which has in recent years turned out to be comparatively liberal and progressive but still retains a quasi-dictatorial character.<sup>194</sup>

The United Nations created a five-nation Committee on Hungary (at the recommendation of the U.S., Britain, France and 20 other nations) to investigate Russian aggression.<sup>195</sup>

The Hungarians of Toledo organized "a campaign in all Toledo to raise funds for those wounded heroes of Hungary." The Toledo Times, Toledo Blade, and radio stations told the Hungarians they would do all they could to help.<sup>196</sup> Both Catholic and Protestant women collected for this campaign in the neighborhood. St. Stephen's parishioners donated \$1,259 and the door-to-door campaign raised \$1,501.<sup>197</sup>

Bishop Rehring asked all parishes and chapels of the Toledo Diocese to have a Holy Hour for the suffering people of Eastern Europe--particularly Hungary--on Sunday, November 4, 1956.<sup>198</sup> Parishioners at St. Stephen's were asked to give other spiritual offerings as well. For example, the Parish Bulletin on November 18, 1956, stated: "The 8 o'clock Mass on Thanksgiving will be offered for the poor suffering people of Hungary. We urge you all to attend on this day of Thanksgiving to pray to God that our fighting heroes in Hungary may survive this bloody battle. Be happy that you are free people and are able to offer thanksgiving to God whereas they do not have anything to eat, nowhere to sleep or no one to turn for help." Holy Hours were offered for the oppressed Hungarians and Hungarian refugees on November 11th and December 30th of 1956.

As early as November 25, 1956, the Parish Bulletins made note of arriving refugees. Seven Hungarian families and 10 others (5 men and 5 women) were to arrive in Toledo that week. St. Stephen's made an urgent appeal to parishioners to find room in their homes and to find jobs for the unfortunate refugees.<sup>199</sup> At this time clothes were being collected to be sent to the refugees.

The Employment Office needed people who could speak both English and Hungarian to serve as interpreters for the refugees.<sup>200</sup> An English course for the newly arrived refugees began at St. Stephen's on February 4, 1957--classes met at 8:00 p.m. every Monday and Wednesday. There was no class fee.<sup>201</sup>

Father Hernady estimates that over 300 refugees came to Toledo, with the bulk of them arriving in 1957. The U.S. processing center was at Camp Kilmer in New Jersey.

Father Hernady said there was a recession going on at that time with the accompanying job and housing shortages. However, most of the refugees had a trade and found jobs--with only a handful facing placement problems in their new country.<sup>202</sup>

Father Pinter was chosen by the National Welfare Catholic Conference to fly to Germany in January of 1957 and accompany a group of Hungarian Refugees to this country. He left by army transport from New York and returned by boat with the refugees. The round trip took about three weeks.<sup>203</sup> He related his experiences at a Welcome Dinner in honor of the Hungarian Refugees on March 17, 1957.

Father Pinter was also selected by the Hungarian Catholic League of America to lead the pilgrimage to the International Eucharistic Congress to be held in Munich, Germany, July 21-August 5, 1960. The League's purpose was for the Hungarian Catholics of the Free World to represent the Hungarian Catholics who were unable to attend.<sup>204</sup>

In 1959 and in 1960, Hungarian Independence Day (celebrating March 15, 1848) Masses were offered for parishioners' Hungarian brethren and for resurrection of Hungary.<sup>205</sup> A special Novena for Hungary was offered in October of 1957, when parishioners prayed the Rosary on nine days for persecuted Hungary.<sup>206</sup> Bishop Rehring requested a special collection at St. Stephen's on October 19, 1958, to help the needy priests in Hungary and the poor refugee priests in Europe.

These priests were also aided by the Hungarian Catholic League of America. St. Stephen's Father Pinter served as Treasurer for this organization.

In 1957, the Hungarian Freedom Fighters Association was organized and was active for 8 to 10 years.<sup>207</sup>

On October 26, 1958,<sup>208</sup> the newly arrived Hungarian Freedom Fighters presented a program at the Pladium Hall at 5:00 p.m. commemorating the second anniversary of the battle for freedom against the Communists. Everyone was invited to this free program, which included:

1. The "Star Spangled Banner," Joe Karcsak
2. "Hungarian Anthem," Choir
3. Opening Speech, Dr. Rodolf Buky, Freedom Fighter
4. Poems by Alexander Petofi, read by Stephen Vekony
5. Organist, Eddie Ujvagi
6. American speaker, Father Simon Galvacs
7. Orchestra and singing, John Semegi
8. People sang with choir, in honor of the 1848 Freedom Fighters
9. Holiday speaker, Bela Roka, Freedom Fighter
10. Joseph Karcsak sang, "My Home" by Gabor Balogh
11. Suszanna Leskai read poem, "My Gravesite"
12. Closing Prayer, Father Pinter
13. Hungarian Creed, sung by choir. Emery Borsodi ended the program playing Hungarian hymns on the organ.

At St. Stephen's in March of 1959, the Hungarian Sports Club was organized by the Freedom Fighters to play soccer.<sup>209</sup> At the club's request, on October 23, 1960, the ten o'clock High Mass was offered for the deceased heroes of the Revolution, commemorating the second anniversary of the 1956 Hungarian Revolution.<sup>210</sup>

The Parish Bulletin on September 13, 1959, announced there would be nationwide prayers for Russia's conversion, for liberation of communist-held nations and for world peace. Soviet Premier Khrushchev was to arrive on the 15th. The bulletin said: "Especially, we Hungarians and Hungarian Descendants should pray during this time because the whole Hungarian nation has been under Communist occupation for the past 14 years. The Christian Charity is urging us to pray for the suffering Church in Hungary, for the many martyrs of the Revolution of 1956 and for many innocently imprisoned people." Besides prayers, parishioners were also urged to attend the Friday Holy Hour at 7:30 p.m.

The bulletin referred to Khrushchev as the "devil," and stated: "Tuesday night, on the day of Khrushchev's arrival, at 6:00 p.m. we will ring the church bells to call the attention of the parishioners that the representative of Hell is here and therefore we have to start our fervent prayers to ask the Protection of Almighty God."

(Note: In 1981, the Hungarian Club of Toledo sponsored a commendable program in honor of the 25th Anniversary of the Hungarian Revolution. On Sunday, November 8, 1981 at 4:00 p.m., a film--in English--was shown. Several speakers were featured and refreshments were served.)<sup>211</sup>

### Organ Renovated

On March 3, 1957, it was announced that the organ (installed in 1918) needed a renovation. The estimated repair cost was between \$7-8,000.<sup>212</sup> The organ, completely renovated, was blessed on August 18, 1957 at the 9 o'clock Mass.

## 60th Anniversary--St. Stephen's Diamond Jubilee in 1958

Since St. Stephen's missed its Golden Jubilee, due to Msgr. Eordogh's illness, the Parish planned a "tremendously joyful celebration" for its Diamond Jubilee in 1958.<sup>213</sup> There were about fifteen living charter members at that time.<sup>214</sup> There were plans for the sacrament of Confirmation to be administered in spring, a statue of St. Stephen to be erected in honor of the Parish's war heroes, and the main celebration in October with a banquet and a dance--highlighted by the School Building's new addition and gymnasium.

The Parish Drives for the building fund over the past years had helped support this school addition. Those parishioners meeting their 1958 Jubilee Drive Quota of \$50.00 received two tickets for the Jubilee Banquet and Dance. Those selling \$30.00 or more of the raffle tickets received two tickets for the dance.<sup>215</sup> These people were also to receive a free Jubilee Yearbook. (Although pictures for this book were taken throughout the year and money was collected, this book was not completed for the Jubilee celebration. In the turnover of pastors from Father Pinter to Father Hernady, the planned book was never completed or distributed.)

The Parish Bulletin on March 2, 1958, announced the razing of the old wooden school building to make room for the new building. Also at that time the building plans for the new addition were completed and sent to an architect, who completed the blueprints by April 6th.

To help finance the new building, the parishioners were again asked to make loans at "any reasonable rate of interest." The Parish Bulletin on March 9, 1958 stated: "We turn to our parishioners on this matter and as in the past (the building of the Church, School, Convent...) we again ask those who are able to make a loan to the parish." Often, as in the past, these loans would be made with no interest rate charge--or at a very minimal fee.

The bids for the new building were approved by the Trustees and Bishop Rehring and the bids were listed in the Parish Bulletin on May 4, 1958:

General Construction:	
John Naumann and Sons, Inc.	\$167,900.00
Electrical Contract:	
The Romanoff Electric Co.	15,887.00
Plumbing and Heating:	
Farley & Winkle, Inc.	62,500.00
	<u>\$246,287.00</u>
6 percent as fee for architect:	<u>14,777.00</u>
Grand Total	<u>\$261,064.00</u>

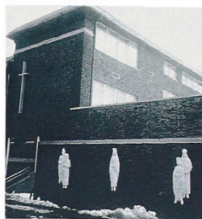
(Note: Architect was C. Thomas Schauder. See contracts.)

The groundbreaking for the statue of St. Stephen on May 18, 1958, was the official opening of the building project. After the 2 o'clock May Crowning of the Blessed Mary, the people came from the church in a procession to the school yard. Although a program (which included the Hungarian Men's Choir and Steve Sabo and his Orchestra) was planned, a heavy rain interrupted the ceremonies. The shovels used for the groundbreaking were to be raffled off that day; however, the raffle was postponed to the church picnic held at Suto's Grove on June 8th. (Note: Due to construction, this picnic and the St. Stephen's Day picnic were held at Suto's Grove that year.) The planned groundbreaking donation was postponed to June 15th in a special collection at the Masses.<sup>216</sup>

The Parish Bulletin on May 25, 1958, stated that this statue was a long sought desire of the Parish founders, who originally planned the statue when the church was constructed. The statue was sculptured by the famous Professor Ferenc Varga, who resided in Detroit, Michigan.<sup>217</sup> The Parish Bulletin on May 11, 1958, described the memorial: "Memorial Day we will unveil the statue of our Patron Saint, St. Stephen. This statue, our war memorial, will be erected on a three piece brown granite pedestal outside, between the Church and the school. The statue itself will be 10 feet in height and will sit on the four foot pedestal to rise 14 feet in all." The cost and payment of the statue were as follows:<sup>218</sup>

The statue itself, paid to Professor Varga	\$2,000.00
The granite used as the pedestal	1,159.75
Gold plate bronze letters	165.00
The engraving of names	470.00
Twenty-four karat gold leafing on letters	147.00
Cost of transportation and erection	400.00

	Total Cost	\$4,341.75
Collection for the statue		1,328.00
Balance paid from the Parish treasury		3,013.75



St. Stephen's statue, a long sought desire of the Parish founders, was unveiled and blessed on May 30, 1958, Memorial Day.

1958 school addition.

The iron fence around the school was torn down and replaced with a low brick one to enhance the beauty of the statue.<sup>219</sup> Father Hernady said the iron fence surrounding the rest of the parish property was taken down around 1961.<sup>220</sup> The names of parishioners who died in the service of their country were listed on the statue.<sup>221</sup> (For list of names, see separate section in this work.)

The blessing and unveiling of the St. Stephen's Statue took place on May 30, 1958, Memorial Day. The Parish Bulletin on May 25th described the ceremonies: "The celebration will start at 9:00 a.m. with a Pontifical High Mass by His Excellency Archbishop Eugene D'Souza of Nagpur, India. After the Mass we will go from the church to the statue in a procession. The statue will be blessed. This will be followed by a Hungarian sermon by Rev. Emery Szelenyi, a former Hungarian army chaplain. The program will then continue with songs by our school children's choir in Hungarian and in English. A Hungarian poem will be recited by Susan Leszkay and an English poem by Kenneth Torok. The English sermon by Rev. Gather George Rinkowski of Good Shepherd. After the sermon our Men's Choir will sing. After this the Vice-Mayor of Toledo Honorable Ollie Czelusta, representing the City of Toledo, the parents of our fallen heroes and the members of the V.F.W., the T.C.C.Y. and C.Y.O. will then pay their respects. The program will conclude with 'God Bless America.'" The relatives of the heroes sat in the front pews in the church and gathered in a reserved place during the blessing of the statue.

At the 9 o'clock Mass on July 20, 1958, Father Pinter celebrated the 15th Anniversary of his first Mass.

Due to bad weather, the building schedule fell behind. However, the planned date of the Diamond Jubilee celebration, October 15th, was kept so that the Bishop could attend the ceremonies.<sup>222</sup> On that day the bulletin printed the program as follows:<sup>223</sup>

1. The Pontifical High Mass at 10:00 a.m. Our Most Reverend Bishop George John Rehring will pontificate the Mass. The Hungarian sermon will be delivered by Msgr. Emory Tanos, pastor of St. Elizabeth Parish, Cleveland, Ohio; the English sermon by Msgr. John Sabo, the President of the Hungarian Catholic League of America and pastor of Our Lady of Hungary Parish in South Bend, Indiana. Our own parish-sons Rev. Andrew Matesz, Rev. Stephen Majoros, Rev. Elmer Orosz, Rev. Emory Ignacz, Rev. John Molnar and our seminarian Joseph Vamos will assist our Bishop at Mass.
2. The Banquet! The Master of Ceremonies: Rev. Martin Hernady.
  - a. The American and Hungarian National Anthems. (This will be sung by our school children to be joined by the guests.)
  - b. Prayer before meal: The Most Reverend Bishop.
  - c. An English Poem: Paul Orosz. A greeting to our guests in English on behalf of our Trustees: Andrew Oravets; in Hungarian: Stephen Ivancso.
  - d. The Vice-Mayor of Toledo, the Honorable Ollie Czelusta will greet our parishioners on behalf of the City of Toledo.

- e. A Hungarian Poem: Susie Leszkay.
- f. On behalf of our parishioners Dr. Geza Farkas will speak.
- g. Our Reverend Pastor.
- h. The Most Reverend Bishop. Thanksgiving after meal also by the Most Reverend Bishop. "God Bless America" will be sung by everyone.

During the banquet our school children and Steve Sabo and his Orchestra will provide the music.

- 3. Jubilee Dance and Raffle! Tonight at 7:30 we will have our Jubilee Dance during which our valuable prizes will be raffled every hour. There will be 60 prizes in all with the top prize a 1959 Chevrolet!

The banquet, which began at 12:30, was held in the partially completed building. There were about 15 living charter members; and those who could attend, were introduced at the banquet. A Catholic Chronicle article gave more details about the parish-sons who were ministers for the Jubilee Mass. Oblate Father Andrew Matesz, of St. Francis de Sales High School faculty, was archpriest. Father Stephen Majoros, of Findlay, and Oblate Father Elmer Orosz, of Niagara Falls, N.Y., were deacons of honor. Seminarian Emery Ignacz, of Mount St. Mary, Norwood, Ohio, was deacon; and Oblate seminarian John Molnar was subdeacon.<sup>224</sup>

A Novena in Honor of Our Lady of Hungary had been conducted during the week before the celebration to prepare for the jubilee day. Oblate Father Andrew Matesz preached in English. Father Pinter and Father Hernady, assistant pastor, preached in Hungarian. All parishioners had been asked to receive Communion at the Sunday celebration.<sup>225</sup>

The Jubilee Celebration earned \$15,650 and the Jubilee Offering was \$1,125. The pledges added up to \$3,100 and \$200 was donated by Mrs. John Nagypal, the winner of the car. The total amount was \$20,075, called by the pastor as "the greatest financial success in the history of our Parish."<sup>226</sup> All proceeds from BINGO were used to purchase gym equipment.<sup>227</sup>

In the Parish Bulletin on November 16, 1958, it was mentioned that the church bells were being changed to electric.

The Jubilee Year ended with a Jubilee Banquet for the Clergy on Tuesday, December 9, 1958, in the St. Stephen's Hall, with about 100 priests attending. Diocesan and Hungarian priests were represented.

#### Gym Is Opened--C.Y.O State Basketball Champs

On January 25, 1959, the new gymnasium was opened. Six games were scheduled:

1. At 2:30 the Trustees played Contractor - Naumanns/Architects
2. At 3:15 the High School C.Y.O. boys played St. Adalbert's (score 49-37)
3. At 4:00 the High School C.Y.O. girls played the Holy Rosary C.Y.O. girls (29-11)
4. At 4:35 Grade School boys played Father Konst's neighborhood team (15-11)
5. At 5:20 PeeWees played Holy Rosary PeeWees
6. At 6:00 St. Stephen's T.C.C.Y. (after they had played an official game at the Catholic Club at 3:00) played the Holy Name Society (48-38)

All the St. Stephen's teams were victorious.<sup>228</sup>

The opening of the new gymnasium was highlighted by C.Y.O. victories that year. The high school boys won the City C.Y.O. Basketball Tournament, the Diocesan Tournament, and finally the State Championship. This was the first time a team from the Toledo Diocese became State Champions.<sup>229</sup> A Victory Dance-Sports Ball was held on April 11, 1959, celebrating the C.Y.O. victories and introducing the newly formed Hungarian Sports Club Soccer Team. (See section about the 1956 Hungarian Revolution.) In 1961 the C.Y.O. basketball team was the City League Champs. And in 1962 the C.Y.O. and T.C.C.Y. basketball teams both won the Diocesan Tournaments, with the C.Y.O. team placing second in the State Tournament.

The new building was dedicated on May 10, 1959, thus marking the completion of the parish buildings and realizing the plans of the founders.<sup>230</sup> The Bishop came in a procession from the Rectory for the 4 o'clock solemn blessing. The ceremonies started in the church. Then the altar boys, the clergy and the Bishop went to the new building and returned, while the others waited in church. The Bishop preached a sermon, followed by a Solemn Benediction.

Then at 5:30, a Dedication Banquet serving chicken and dumplings (\$2.00 for adults and \$1.00 for children) began. The program started with the American and the Hungarian National Anthems. Joyce Juhasz greeted the Bishop in the name of the school children. During the banquet the school children's choir sang in English and in Hungarian. The Vice-Mayor Ollie Czelusta greeted the parishioners in the name of the city. Msgr. Emory Tanos of Cleveland spoke and Francis Szollosi, who was Master of Ceremonies, spoke in the name of the councilmen. Father Pinter thanked the Bishop for coming to bless the building.

A dance followed, which was open to all parishioners, with a 75 cents charge.

A Parish Drive was again held in 1959. The aim of this new drive (and the years following to 1964) was to help pay the debt on the new building. The Parish Bulletin on July 26, 1959, stated that every quarter the Parish had to pay \$5,000 on the principal and \$1,900 interest. Parishioners who met their \$30.00 quota in this 1959 drive received two free tickets to the 1:00 banquet and the picnic--both held on St. Stephen's Day. The car raffle was also held on this day.<sup>231</sup>



### New Catholic High School

Beginning in 1957, St. Stephen's joined with other Diocesan parishes to raise money for a new Catholic high school.<sup>232</sup> The money-raising projects for St. Stephen's own building program created collection conflicts with this new drive. After the 1958 Jubilee celebration, efforts were increased to meet the Diocesan quota of \$40,000.<sup>233</sup>

### 1959 Special Collection for the Daughters of Divine Charity

In order to educate future Sisters and to take care of the sick and elderly, the Sisters, at St. Stephen's since 1927, turned to the Parishioners for help. In July and August of 1959, the Sisters went door-to-door to collect for this purpose. Parishioners gave \$3,015 even though they were giving for the Parish Drive and the Diocesan High School Drive.<sup>234</sup>

### The 1960's

Parking space was becoming a serious problem at St. Stephen's in the early 1960's. Parishioners were asked to walk if they lived within a few blocks of the Church. Another request was for Parishioners to attend a Mass which was not overcrowded.<sup>235</sup> Parking places for 30 cars were provided at the school yard in July of 1960. To reach this lot, Parishioners drive between the Church and the Rectory.<sup>236</sup> Even Mass times were changed, as the Parish tried to eliminate the parking problem.<sup>237</sup> Eventually, adjacent lots on Consaul and Genesee Streets were obtained for parking purposes.

In 1960, the front of the Church was in very bad condition and needed repair "to avoid future accidents."<sup>238</sup> The Parish Bulletin on May 29, 1960, stated: "If it is not repaired this summer, it can fall and very well injure someone seriously." By August of 1960 the repair work was completed at the cost of \$4,538.93.<sup>239</sup>

Father Pinter took a sick leave in May of 1960 for his heart condition and sinus trouble.<sup>240</sup> He was admitted to the hospital and then was discharged for a long rest in order to recuperate.<sup>241</sup> He never returned to St. Stephen's Parish and there was some controversy concerning his departure. (For a follow-up about Father Pinter's later assignments, see separate biographical article.)

It is noteworthy that the Parish again found a need to offer a Citizenship Class in 1960. A fifteen week class taught by Andrew Pocs, Jr., met two hours per week.<sup>242</sup>

### Father Martin Hernady Assumes Parish Responsibility

Father Hernady had come to St. Stephen's Parish on September 1, 1954 as an associate pastor. He was appointed Vicarius Deconomus at St. Stephen's on July 1, 1960 and became Pastor on January 8, 1965. (See separate biographical article.)

### Sacristy Windows--A "Crying Room"--A Cookbook

The Sacristy windows were obsolete and needed replacement. Stained glass windows were installed in 1961. Some Parishioners donated these as Memorial for a deceased family member.<sup>243</sup>

Also, in 1961, the Mothers' Club donated \$200 for the installation of a babies' "Crying Room." Leslie Toth donated and installed the loudspeaker system for the room.<sup>244</sup> He and Louis Semegi installed new loudspeakers in the school halls and in every classroom.<sup>245</sup>

Another Mothers' Club project in 1961 was to compile and edit an authentic Hungarian Cookbook. All women of the Parish were asked to submit their favorite Hungarian recipes. Proceeds of the cookbook sales were to be used for the benefit of the St. Stephen's School. Recipes were sent to Mrs. Mary Ivancso, Mrs. Betty Toth, and Mrs. Hazel Kinsey.

Hazel Kinsey said that she and her husband (J. Oscar Kinsey) solicited \$750 worth of ads to pay for the first printing of the Secrets of Hungarian Cookery. She said the cookbook has made over \$60,000 for the school and has been sent all around the country and shipped as far as China. Former U.S. Presidents and famous celebrities were sent copies. (See separate article about Hungarian food for more information about this cookbook.)

### Banquets for Catholic Unity Days and for Miss Anna

A Catholic Unity Day was celebrated on Sunday, June 18, 1961. Most Reverend Nicholas T. Elko, D.D. Bishop of the Byzantine Catholic Diocese of Pittsburgh, Pennsylvania celebrated a Solemn Pontifical Mass at 4:00 p.m., and Bishop George J. Rehring of Toledo presided.

After Mass there was a Banquet (\$2.50) in honor of the visiting Bishops. A picnic and dance followed the Banquet at the school yard. Steve Sabo's Orchestra played at the dinner and dance.<sup>246</sup> Bishop Elko later attended St. Michael Greek Catholic Church's 50th Golden Jubilee in 1964. The Jubilee Banquet was held at St. Stephen's Hall.<sup>247</sup>

"Miss Anna" was honored by the Parish on October 22, 1961. Anna Hrozek had worked for 50 years as housekeeper and cook for priests assigned to St. Stephen's--and still had no desire for retiring from what she called her "family."

Miss Anna began her career in 1911 when, on a visit to the United States from her native Hungary, she stopped to visit Father Eordogh at the Rectory in Throop, Pennsylvania. He was looking for a housekeeper and offered the position to her. Miss Anna accepted and continued as Father Eordogh's housekeeper and cook when he came to St. Stephen's of Toledo in 1913. She had prepared dinners for many dignitaries; such as: Cardinal Joseph Mindszenty, Primate of Hungary; Cardinal John Czernoch, former Hungarian primate; Prince Otto of Hungary, and all four Bishops of Toledo during those years.



Miss Ann Hrozek was the housekeeper and cook for priests assigned to St. Stephen's for over 50 years (1961 photo courtesy of The Blade).

She said she had no favorite recipes but she knew well the customs and habits of the Hungarians, Slavs, Germans and other nationalities and planned menus to suit their tastes. She conversed with most of the dignitaries having learned German, Slavish and English. She had no knowledge of English when she arrived in the U.S., but taught herself the language by reading books. Her first return to Europe was in 1958 to her native Greneb, now part of Czechoslovakia, to visit her two sisters and a brother.<sup>248</sup>

A Banquet was held in her honor on October 22, 1961 at 5:00 p.m., followed at 7:30 p.m. by a Dance with Steve Sabo's Orchestra.<sup>249</sup> The Parish Drive Car Raffle was held that night, rather than at the June Parish Picnic. Those who met their \$30.00 quota were entitled to two banquet tickets; the admission for the dance was 75 cents.

#### Repairs and Other Changes

The upper roof of the rear of the Church was in bad condition and necessary repairs were made in 1961.<sup>250</sup>

And in 1962 the school windows were beyond repair and heat-saving windows were installed by John Naumann, Inc. for \$10,800.<sup>251</sup>

In May of 1962 a new school bus was purchased so that children living in the outskirts of the Parish could obtain a Catholic education. Transportation was also provided for students attending Cardinal Stritch. (When transportation was provided for parochial students, Father Hernady said that this bus was sold to a parish in North Carolina.)<sup>252</sup>

In 1962 Sister M. Erica, Superior and Principal of St. Stephen's School, became the Mother Provincial of the Daughters of Divine Charity.<sup>253</sup>

The Parish Bulletin on May 20, 1962, announced that the Children's Picnic would be held at Pearson Park. The only Parish Picnic would be the St. Stephen's Day Picnic in August, and the annual car raffle would be held at that time.

School uniforms were introduced in the fall of 1962. Also, at that time, the small tuition for Parishioners was dropped. (This policy was kept until the 1984-85 school year.) A ten dollar book rental fee was still required due to the new book purchases. (In 1965 students were asked to purchase their books which could be sold in June.)<sup>254</sup> A school cafeteria was inaugurated in 1962.

Children, who were not able to go home for lunch, could buy a bowl of soup for ten cents. (In 1965 a substantial lunch was offered for \$1.00 per week.)<sup>255</sup> The school day was to start with Holy Mass at 8:00 a.m. and the bus for the Cardinal Stritch High School students left at 9:00 a.m.<sup>256</sup>

Beginning in 1962, the school children began selling Christmas cards featuring the main altar of the Church. Profits were for the benefit of the school.<sup>257</sup>

The councilmen had always passed the collection basket two times during the Offertory. The second collection for special offerings was dropped beginning on September 22, 1963, because it disturbed the other parts of Mass.

#### A Paid Mortgage

On December 29, 1963, the Parish Bulletin reported that the mortgage had been paid. A banquet for parishioners only was planned to honor them--and especially to honor the few remaining founding members.

The Parish Bulletin, which now appeared in multi-colors, reported that the Banquet on January 19, 1964, would feature a mortgage-burning ceremony. Steve Sabo played at the Banquet, which started at 5:00 p.m. and a Dance followed at 7:00 p.m.<sup>258</sup>



Mortgage-burning ceremony on January 19, 1964.

### Interior of Church is Redecorated

On Tuesday, March 31, 1964, the interior decorating work of the Church began. Father Hernady said that Peter Prokop, a Hungarian priest-artist, designed the color scheme. The main part of the interior of the Church, the nave, was painted.<sup>259</sup>

The sanctuary was remodeled according to the new Liturgy introduced by Vatican II. The altar (once a golden color and parts of it painted with pure leaf gold in 1942) was painted in quiet colors so that the new, open altar was highlighted. The large pulpit, which was made of plaster and which obstructed full view of the altar, was destroyed. A smaller one, made of marble and wrought iron, was placed inside the sanctuary.

The communion rail (made of plaster and wire) was replaced by one made of marble and wrought iron. The green marble on this railing matched the marble installed in the reredos, the wall surrounding the main altar.

The financial report for 1964, from January 1st to December 31st, listed repairs on the Church as \$35,886.53 and new equipment for the Church as \$15,116.10.<sup>260</sup>

### 50th Anniversary of the Building of the Present Church and of the St. Stephen's Choir

On Sunday, October 18, 1964, the Parish celebrated the Golden Jubilee of the Church, built in 1914. The Golden Jubilee of the St. Stephen's Choir was also celebrated at this time.

Solemn Mass was offered at 10:00 a.m. by Most Rev. Msgr. John S. Sabo, Protonotary Apostolic, Vicar General of the Fort Wayne-South Bend Diocese and President of the Hungarian Catholic League of America.

There was a Recital of Sacred Music at 4:00 p.m., followed by the Closing of the Novena with Papal Blessing at 4:30 p.m. The Banquet began at 5:30 p.m. and Rev. Father Andrew Matesz, O.S.F.S., former Choir Director, was guest speaker. A dance followed.<sup>261</sup>

### 1965-66

In 1965 the Easter Vigil Services were held for the first time on Saturday evening at 8:00 p.m. rather than midnight. It was hoped that this would help everybody to attend these beautiful services.<sup>262</sup>

Two Sisters celebrated their 50th Anniversary of their religious profession in 1965. On Sunday, May 16th a Solemn Mass was offered for Sister M. Marianna, and after Devotions, a Reception was given in her honor by the Mothers' Club. All parishioners and former students were invited.<sup>263</sup> On July 7th, Sister Cecilia celebrated her Jubilee in Bloomfield, Michigan.<sup>264</sup>

A Magyar Pioneer Awards Dinner was held on Sunday, April 24, 1966, at 5:00 p.m. in St. Stephen's Hall in honor of Dr. Geza Farkas. The award was sponsored by the American Hungarian Studies Foundation. Dr. Farkas was born and raised in St. Groth, Hungary (near Budapest). He studied to be a priest, but began to study law--earning a law degree in 1899 from the University of Budapest. He came to the United States in 1904 for a visit, but remained here until his death. He came to Toledo in 1908 and became an American citizen in 1911. He published his own Hungarian-American weekly named Toledo from 1930 to 1966. He helped many Birmingham residents become naturalized citizens and was very active at St. Stephen's functions.<sup>265</sup>

The Program at the Awards Dinner included: Welcome--Joseph Nagy; National Anthem--sung by John Rowley; Invocation--Father Hernady; Toastmaster--Joseph Hollo; Speakers--Frank Kloebe, Stephen A. Fazekas, Francis E. Szollosi and Rev. Andrew Harto of the American Studies Foundation. The award was presented by Professor August J. Molnar. Dr. Farkas spoke, followed by Benediction--Father Victor Herberth. Mrs. Jon Juhasz sang the Hungarian hymn and Paul Thomas played the music.

Another Testimonial Dinner was given on October 2, 1966 in honor of Francis E. Szollosi, Postmaster of Toledo, Ohio. A lifelong member of St. Stephen's Church, he was recognized for his many years as Parish Councilman, as President of the Holy Name Society, and as a Church Choir member for over 25 years. The dinner was \$3.50 and Hungarian Gypsy music played at a dance (with no admission charge), which followed the dinner.<sup>266</sup>

#### Church Repairs and Improvements

##### New Mosaics by Side Altars

After the 1964 decorating project of the Church interior, other projects followed. For example, the Parish Bulletin on August 15, 1965, stated:

During the summer besides many minor repairs, some major remodelings have been completed on our parish buildings. New kitchens have been installed in the School and the Rectory. The church basement is being remodeled. It will be an excellent place for meetings and small social gatherings. Some repairs were made in the school. The side-stairways of the church have been rebuilt. Our new parking lot is already in operating condition; it will be blacktopped next spring. All these projects cost approximately \$40,000.00.

(Note: The parking lot refers to the property, consisting of three lots, bought from the John Packo family. This was the first of four main acquisitions of the Parish to create the lot which is adjacent to the church, on the corner of Genesee and Consaul.)

The cost of Church repairs in 1966 was \$33,593.<sup>267</sup> Part of this cost was the bill for roof repairs--\$25,018.<sup>268</sup> Father Hernady said that a new roof for the entire Church was necessary at that time.<sup>269</sup>

Peter Prokop again contributed to the Church art by making mosaics in Italy for St. Stephen's side altars. In 1965 he sent the "Good Shepherd" mosaic and in 1966 he sent the "Madonna" mosaic.<sup>270</sup> The Rosary Society donated \$1,700 to the Church for the new mosaic of the Blessed Virgin Mary.<sup>271</sup>

The 1973 Jubilee book described these mosaics:

The theme of the left side altar is the Good Shepherd. Around the Shepherd and his flock, one can see a stylized picture of Toledo; on the other side is a picture of the neighborhood in which the parish is situated. A twin mosaic picturing the Virgin as Queen of heaven and earth dominates the shrine side of the Blessed Virgin. The mosaic forms the background for the well-known picture, the "Irish Madonna."<sup>272</sup>



Peter Prokop made the two mosaics in Italy. He sent the "Good Shepherd" in 1965 and the "Madonna" mosaic in 1966.

In 1967 the Church steeples, made of lead, were deteriorating and had to be repaired. Also, new doors in the Church were added. These projects cost \$48,428.<sup>273</sup> Father Hernady said that these mahogany doors (costing \$12,000) saved the Church in 1971 when a fire started in the sacristy; the doors prevented the flames from spreading to the rest of the Church.<sup>274</sup>



Church steeples repaired in 1967.

New doors installed in 1967.



In 1968, a new marble, terrazzo floor was installed (\$12,000) as well as new oak pews (\$12,573). A new roof was put on the school and the Convent was painted.<sup>275</sup> New kneelers were also installed.<sup>276</sup>

At the 1968 St. Stephen's Day Celebration, when the Annual Parish Drive-Car Raffle was held, a \$100 Memorial Donation (meeting the \$30 quota and \$70 donation for the drive) was requested.<sup>277</sup> The Memorial donors had the names of their loved ones put on a Memorial plaque, installed in the Church's vestibule. The names on the plaque are:<sup>278</sup>

Mr. & Mrs. Stephen Bodnar  
Mr. & Mrs. John Curtas  
Mr. & Mrs. Charles Dekmar  
John & Mary Fortuna  
Mr. & Mrs. Louis J. Fulop  
Mr. & Mrs. Anthony Hollo  
Steven & Pearl Hollo  
Mr. & Mrs. Frank Honisko  
Mr. & Mrs. Joseph Hornyak  
Mr. & Mrs. Stephen Horvath, Jr.  
Rudolph Hozza  
Mr. & Mrs. Edward Ignac  
John & Virginia Nagy, Jr.  
Mr. & Mrs. John Orszag, Sr.  
Mr. & Mrs. Robert Packo  
Mr. & Mrs. Henry Paluch  
Mr. & Mrs. Stephen Perlaky  
Mrs. Rose Petro  
Mr. & Mrs. Frank Pogany  
Paul A. Radoczy  
Mr. & Mrs. Samuel Richards  
Mr. & Mrs. Frank Strini

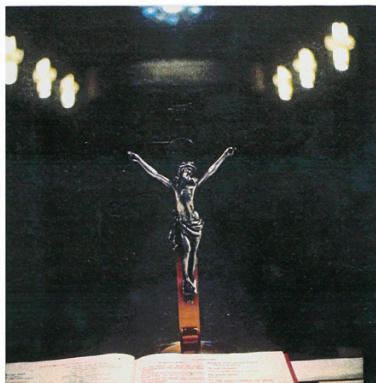
Mr. & Mrs. Paul Jacso, Sr.  
Mr. & Mrs. Ignacz Jakab  
Mr. & Mrs. Stephen Joo  
Kepes Family  
Mrs. Rose Kertz  
Mr. & Mrs. J. Oscar Kinsey  
Mr. & Mrs. Joseph Lazur  
W. J. Lampert  
Mr. & Mrs. Francis A. Lengel  
Mr. & Mrs. Richard Menden  
John Meszaros  
Mr. & Mrs. Alexander Mokri  
Mr. & Mrs. John Suto  
Mr. & Mrs. John Szeman  
Charles Szenci, Sr.  
Mr. & Mrs. Joseph Tamas  
Mr. & Mrs. Joseph Timar, Sr.  
Alex & Louis Torda  
Mr. & Mrs. Stephen Toth  
Bert & Mary Varkoly  
Joseph & Barbara Virag

A special Appreciation Mass was said on Wednesday, December 18, 1968 at 7:00 p.m., requested by the Mothers' Club, as an expression of gratitude and appreciation to Father Hernady in his many labors, including the church redecoration.<sup>279</sup>

The Parish Bulletin on August 3, 1969, mentioned other projects, which would cost around \$40,000. The Parish bought Bert's Bar (formerly Maroda Bowling Alley--to be demolished on August 18th) to expand the parking lot. The Gym and School Hall were painted. A new heating system in the Church Hall was to be installed. And the entire Church was to be rewired, replacing all the light fixtures.

The new light fixtures were custom designed to conform to the Romanesque style of the Church.<sup>280</sup>

In 1970 the Parish had the outside walls of the Church painted. Also, the School and the Rectory were painted.<sup>281</sup> The Mothers' Club paid for two trophy cases to be installed in St. Stephen's School in 1970.<sup>282</sup>



In 1969, new light fixtures were custom designed to conform to the Romanesque style of the church.

#### The Centennial of the Daughters of Divine Charity, 1968

In 1968, the Sisters at St. Stephen's since 1927, the Daughters of Divine Charity, celebrated the 100th Anniversary of the foundation of their Congregation. On Sunday, October 27th, a Holy Mass at 11:00 a.m. was celebrated by Bishop Rehring and six priests. The offeratory collection was a gift to the Sisters to cover expenses.

At 1:00 p.m. was a Testimonial Dinner (\$3.00) in their honor. Besides the Sisters teaching at St. Stephen's School, other Sisters who had taught at the school were invited. The newly appointed Provincial, Mother Dolores, as well as Mother Margaret and Sister Maryann, and Sisters from the other Midwestern Convents attended.<sup>283</sup>

The Program at the Chicken Paprikás and Pigs-in-the-Blanket dinner included Rev. Albert Ceranowski's Blessing. Mr. Richard Torda, member of Parish Council, was Toastmaster. Greetings from the school children were given by Mary Catherine Molnar and David Kovacs, and greetings from the St. Stephen's School Alumni were given by Miss Jeannette Biro (member of St. Stephen's School Board) and Francis E. Szollosi (Postmaster, Toledo, Ohio). Father Hernady gave the Testimonial remarks, followed by Mother M. Dolores, F.D.C., Provincial Superior of St. Joseph Province. Song presentations were by St. Stephen's School Choir, accompanied by Miss Jane Curtas.<sup>284</sup>

Sister Norbert, one of the Sisters at St. Stephen's had a poem book published, "On Wings of Words," in 1968.<sup>285</sup>



In 1968, the Sisters at St. Stephen's since 1927, the Daughters of Divine Charity, celebrated the 100th Anniversary of the foundation of their congregation.

#### Parish School Board and Parish Council

In February of 1968, the St. Stephen's Parish School Board was established with the purpose of advising the Pastor and the School Principal on all matters concerning Catholic Education in the Parish. The Board members included: Richard Torda (Councilmen's representative), Mrs. Margaret Curtas (Mothers' Club's delegate), Miss Jeannette Biro, Mrs. Gizella Feyedelem, Mrs. Wilma Thomas, Richard Beres, Elmer Molnar, and Elmer Scallish. The first meeting was on Monday, February 26th at 7:00 p.m. in the School.<sup>286</sup>

Beginning in October of 1969, the School Board sponsored the Annual Hungarian Night Dinner Dance for the benefit of St. Stephen's School. This dance continued the spirit of the Harvest Dance held in earlier years.<sup>287</sup> (See separate article about Hungarian Traditions for more information about this festival.)

St. Stephen's Parish took part in the Week of Prayer for Christian Unity--which began on Sunday, January 19, 1969. Five East Toledo/Oregon prayer services were planned. Tuesday, the 21st, was the day of services at St. Stephen's Church. Neighbors and friends from Holy Rosary, the Hungarian Reformed, and St. Michael Churches were invited. Rev. Andrew Harjo, Pastor of Calvin United Church of Christ, delivered the sermon.<sup>288</sup>

Mmgr. W. A. Czajkowski, pastor at St. Hyacinth's Parish and former assistant at St. Stephen's, celebrated his 40th Anniversary of his Ordination on Sunday, May 25, 1969 at St. Stephen's Parish. The 4:30 p.m. Mass was followed by a Buffet Dinner.<sup>289</sup>

Parishioners (364 of them) asked for a Saturday evening Mass. As a result of this vote, the first evening Mass was held on Wednesday, December 31, 1969, at 7:00 p.m. Beginning January 3, 1970, and every Saturday thereafter, the 7:00 p.m. Mass was offered to Parishioners to fulfill their Sunday Mass obligation.<sup>290</sup> Mrs. Gabor Gottfried said that the Perpetual Novenas held every Saturday evening at 7:30 in honor of the Madonna of Ireland, were dropped at this time. (These Novenas had begun in 1942 after the new Shrine and the newly decorated Church were dedicated.)<sup>291</sup> Mrs. Gottfried said that the Hungarian Novena held in the fall was also dropped; however, the March Novena continued.

At the request of the Diocese, a Parish Council was formed at St. Stephen's in 1970, having its first meeting August 31st. A constitution was adopted which required 12 elected delegates as well as 6 Parish club and society delegates (Rosary Altar Society, Mothers' Club, Holy Name Society, C.Y.O., St. Vincent de Paul Society, Senior Citizens). The elected officers were: Joseph Fabian, President; Paul Jacso, Vice President; Mrs. Vicky Russo, Secretary-Treasurer.<sup>292</sup> Father Hernady serves as the Moderator; he does not vote.

Father Hernady said that St. Stephen's was ahead of its time in that it had Councilmen, who were elected by ballots since the very early years of the Parish--at least by the time when Father Eordogh came in 1913. These Councilmen had served as collectors and ushers, and they attended meetings.<sup>293</sup>

On November 30, 1970, the Parish Council, by a unanimous vote, chose to have St. Stephen's Parish join the Toledo Area Council of Churches.<sup>294</sup>

Another development of the Parish in 1970 was the establishment of the Youth Committee, with John L. Hornyak as Chairman. This group was to organize all the youth activities at the Parish.<sup>295</sup> (See separate article about C.Y.O. in the Clubs and Societies section.)

#### Proposed Home for the Elderly

During 1970 St. Stephen's Parish had been looking into the possibility of providing a home for the elderly in the immediate vicinity of the Church.<sup>296</sup>

A proposal for the housing development was presented to the city plan commission in January 21, 1971. The project was to be a two-story apartment building with 40 units for people at least 62 years of age. The building was to be located at the southeast end of Genesee and Magyar Streets on a five-acre parcel of land. The proposal was deferred because two of the commission's five members were absent and the remaining three were not unanimous in their support. Father Hernady had said the project would permit elderly church members in need of housing to remain in the parish; however, objectors feared the project would deteriorate as they felt the Birmingham Terrace (a public-housing project at 2100 Consaul) had deteriorated.<sup>297</sup>

The St. Stephen's Parish Council had a meeting on January 25th to discuss the project, and Parishioners expressed their concerns. A motion and amendment were passed to obtain a 30-day extension concerning the matter. The meeting on Sunday, January 31, 1971 was cancelled, but a letter stating the facts, time and place at the next meeting, would be sent.<sup>298</sup>

On February 7, 1971, Sunday, 554 Parishioners (40%) cast their votes. Of these, 292 voted against the proposed housing for the elderly and 262 voted for it. The Parish Council (8 to 6) accepted the results of the Parishioners' voting.<sup>299</sup> Following this decision, the plans were dropped by the Catholic Better Community Development Commission, Inc.<sup>300</sup>

### 1971 Fire in Boys' Sacristy

On January 31, 1971, while on routine patrol, Patrolman Stephen Skeels and his partner Edward Liwo noticed smoke and drove to the scene--St. Stephen's Church. The first alarm was turned in at 7:55 p.m. and the second alarm at 7:59 p.m. The flames and thick black smoke poured from the boys' sacristy, the southwest section of the Church.

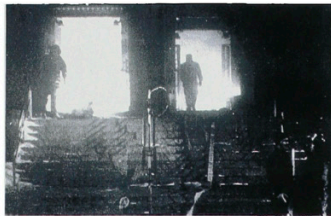
After the patrolmen notified the police dispatcher of the fire via a radio in their car, the patrolmen were asked by nuns from the Sisters of Divine Charity to save the consecrated hosts, used in Communion. The Church had been locked at 5:00 p.m. The priests were gone and Sister M. Innocentia located the tabernacle key. Working in thick smoke, she removed the ciborium and handed it to Patrolman Skeels, who carried it to Sister M. Paschal. Sister Innocentia took the pyx, used for carrying the Eucharist to the sick.

Patrolman Skeels collapsed outside; he was taken into the convent and given first aid by the rescue squad. He was taken by ambulance to St. Vincent Hospital where he was treated for smoke inhalation and later released to duty.

A total of 52 firemen battled the blaze and 15 pieces of equipment were used.

Deputy Fire Chief Ray Seelman said the fire was brought under control in about 20 minutes, although the official tap was not until 9:11 p.m. Near-zero temperatures froze the hoses to the ground and the water sprayed on the building ran off onto the pavement, freezing before it could get to the sewer.

For about the first hour only firemen wearing air pacs on their back could get inside the church. The firemen had to wait to enter the front of the church until Father Hernady arrived with a key. When the huge front doors were opened clouds of the thick smoke roared out, covering firemen, policemen, and about 100 spectators who braved the freezing weather to watch the firefighters.

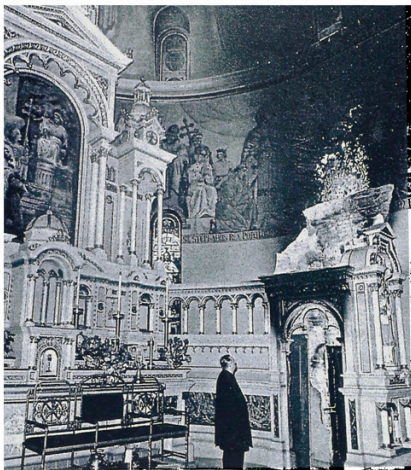


1971 fire (photos courtesy of Robert Packo Photography).

Men and equipment, under the leadership of Fire Chief Eulan Tucker, remained on the scene until 11 p.m. Volunteers from the church stood watch all night in the building, looking for further outbreaks of flames, and guarding against the theft of religious objects.

Lt. John Rogers, of the Fire Prevention Bureau, said arson was suspected because a can of flammable liquid, foreign to the premises, was found in the sacristy. Firemen first at the scene also reported a bluish flame, indicating a combustible. The fire division's building fire report dated January 31, 1971, however, recorded the cause of fire as "undetermined."

District Fire Chief Robert Rabbitt, the first chief on the scene, estimated the \$100,000 damage. While fire damage was confined to the sacristy, it did burn through a door and cause some damage in the sanctuary. Father Hernady said the heavy doors, which had just recently been installed in 1967, saved the Church from more extensive damage.<sup>301</sup>



Father Hernady examining damage from fire on January 31, 1971 (photo courtesy of The Blade).

The 1973 Jubilee book described some of the damage: the fire "left a trail of peeling ceiling plaster, and badly marked the altar where the Blessed Sacrament was reserved. Flames burned through the sacristy door, scorched the frescoes of the sanctuary, and caused extensive smoke damage throughout the interior of the church. The pipe organ and numerous art objects were among the articles requiring restoration after the blaze. The entire wardrobe of church vestments as well as church supplies stored in the sacristy were lost."<sup>302</sup>

The smoke had caused the ceiling plaster to peel far back in the church's sanctuary. Saved was the Madonna mosaic from Rome, hung on the wall opposite the sacristy.

In an article from The Blade, Father Hernady was quoted as feeling blessed by having so many good people offering their assistance. He reported that he had received offers of Choir robes from St. Paul's Episcopal in Oregon, as well as the use of the Calvin United Church of Christ (on Bakewell Street). Well-wishers, not only from the parish, but also from the neighborhood and from many parts of the city, had stopped in to offer their services, or to make contributions for the repair work. Summer vestments, which had been stored in the Rectory, were worn by Father Hernady and Rev. Albert

Ceranowski, Associate Pastor, at the Mass on Wednesday morning, February 3, 1971. The altar which faces the congregation was not damaged. A wood partition was erected to hide the fire-marked area of the altar of reservation, where the Blessed Sacrament, the Consecrated Host, is retained.<sup>303</sup>

The financial report for 1971<sup>304</sup> listed the donations for the fire damage as \$2,461 and the insurance indemnity as \$93,813.23. The expenses for that year included a \$5,225 listing for replacing the vestments and \$66,907 for restoring the Church.

The Parish continued its activities--such as its Annual Bazaar held on Sunday, February 21, 1971. Also, that year, Fathers Hernady and Ceranowski invited parish workers to a Mardi Gras Party, held on February 23rd. Everyone doing some service for the Parish was invited for the free spaghetti dinner served at 7:00 p.m. Henri Nickpor's International Orchestra provided the music. (This party in February was held through 1976.)

The Parish did not have a special collection after the fire; however, Parishioners were asked to support the annual car raffle generously--which was held on St. Stephen's Day, August 22nd.<sup>305</sup>

The Parish Bulletin, December 19, 1971, reported: "With God's help we have finished the cleaning and painting of the sanctuary." The artist-priest Father Prokop, who had helped with redecoration of the Church in 1964, painted the apostles in the nave of the Church. He later returned in 1973 to paint the sanctuary.<sup>306</sup>

Mr. Steve Toth donated the flag from his son's casket to the school in 1971. Sgt. John Toth was killed in Vietnam.<sup>307</sup>

#### The Millennium of Christian Hungary

#### Celebrated at St. Stephen's in 1971

In 1970, Hungarians observed the Millennium of Christianity in their country. Hungarians in other countries observed the event as well. The celebration continued over a five-year period, through 1975, when it was hoped all could climax their observance with a pilgrimage to Rome for an audience with the Pope.

In America, the first observance of this event was at St. Stephen's in Toledo.

Bishop Emery Kisberk, of the Diocese of Székesfehérvár, Hungary, offered the Solemn Concelebrated Mass on Sunday, July 11, 1971, at 6:00 p.m. Bishop Kisberk was the main concelebrant and gave the homily. The liturgy was in Hungarian, with congregational singing.

Bishop Kisberk was invited to America by the Hungarian clergy in the Midwest. The Diocese of Székesfehérvár is the site of the court of Stephen I, the Magyar leader who became duke of Hungary in 974 and was made apostolic king of Hungary in 997. He was crowned about 1,000



and canonized in 1073. Stephen and his father, Geza--last of the Magyar chiefs, are said to have been baptized about 975 A.D.<sup>308</sup>

Father Hernady had said the St. Stephen's law, requiring all Hungarians to attend Sunday Mass in their own village, did much to change the Hungarians from a nomadic people.<sup>309</sup>

More than 500 people attended the Millennial Jubilee Mass at St. Stephen's. A picnic at the school yard followed. Refreshments featuring Hungarian foods were served and Frank Nagy's Gypsy Orchestra from Detroit played.<sup>310</sup>

The visiting Bishop was expected to preside at celebrations in Detroit, South Bend, Akron, Cleveland, Lorain, Buffalo and Pittsburg.

#### Parking Lot Completed

By 1972 the lots for the parking lot adjacent to the Church were completely acquired. Three lots from the John Packo family had been acquired in 1964 and in 1969 Bert's Bar (formerly Maroda Bowling Alley) was purchased. In 1971 the Parish bought Dr. Marcus' House and in 1972 it bought the four lots of the Kolibar estate. One-half of the parking lot was planned for Church parking and the other half was sold to Packo's Restaurant.<sup>311</sup>

#### A Program of Hungarian Opera, Folk Music, Poetry

A commemorative performance by a group of Hungarian performers marking the 150th anniversary of the birth of Petofi Sandor, a Hungarian poet who played a major role in the country's revolution in 1848, was held at Cardinal Stritch High School on March 8, 1973.

The troupe (which included two opera singers, an actor and actress, and two concert pianists) performed for about 400 persons. The performance was a part of a seven-city U.S. tour that was arranged to help Americans of Hungarian descent learn more about their heritage and culture. A featured part of the all-Hungarian program were selections of Petofi's poems put to music by contemporary Hungarian composers.

The evening's events were arranged by Toledo's three predominantly Hungarian churches--St. Stephen's, St. Michael's Byzantine Church, and Calvin United Church of Christ, and the Hungarian Club of Toledo; Peter Ujvagi was coordinator.

(Note: In 1957, the Hungarian Freedom Fighters Association was organized, and was active for 8-10 years. In 1969-70, the club was reorganized as the Hungarian Club of Toledo, a non-profit organization. In 1984, this club became a tax-exempt, non-profit foundation, making charitable contributions tax-deductible.)<sup>312</sup>

Dr. Karoly Szabo, Ambassador to the United States at that time, attended the program and a reception afterwards, held in his honor at Tony Packo's Cafe, at Front and Consaul streets, home of "the Original

Hungarian Hot Dog." Dr. Szabo explained that they have nothing quite like a Hungarian hot dog in Hungary, though they do have a spicy sausage, usually served with mustard on the side. But the ideal of putting the spicy hot dog, the mustard, along with onions and chili sauce together on a roll intrigued him. "That's a good idea to put it on a roll," he remarked.<sup>313</sup>

#### Parish Diamond Jubilee in 1973

St. Stephen's Parish began its 75th Anniversary celebration with a solemn opening ceremony, held Wednesday, January 24, 1973, at 7:00 p.m. Being an Ecumenical Service, the priests and congregation of St. Stephen's Parish were joined by the priest and congregation of the three neighboring churches: St. Michael's Catholic Church of the Byzantine Rite, Holy Rosary Church and Calvin United Church of Christ, formerly the Hungarian Reformed Church. A record crowd attended from all four neighborhood parishes. Following the ceremony, the Rosary Society held a reception in the Church basement.<sup>314</sup>

A Parish Mission, held during the Church's Annual Novena to the Irish Madonna from March 9th to March 17th, was conducted by Father John Cyril, a Passionist Missionary. It was hoped that the Jubilee Year would be a spiritual renewal for the Parish.<sup>315</sup>

One of the highlights of the Jubilee celebrations was a Homecoming Dance, held on Saturday, April 28, 1973. The Parish tried to locate all former parishioners and St. Stephen's graduates so that personal invitations for this event could be sent to them. Parishioners were to bring in the names and addresses of relatives and friends who formerly belonged to St. Stephen's. At the dance, a nostalgic look at the past was provided by old photographs of parish socials and societies, as well as First Communion and eighth grade graduation classes, supplied by various parishioners.<sup>316</sup> Another Homecoming Dance was held on April 20, 1974.

An article about the Homecoming Dance in the Catholic Chronicle, April 13, 1973, mentioned that St. Stephen's retains its Hungarian character. Father Hernady had said that the 1968 diocesan census verified this; some 300 parish families had listed Hungarian as a language spoken in their homes. Even among parishioners who normally speak English, he added, the Hungarian language comes out in prayers and in song. He estimated that nearly half of the parishioners who go to confession regularly confess in Hungarian, though many of them normally use English. The Mass at 10:00 a.m. on Sunday, with Hungarian hymns sung by the Men's Choir, was still the liturgical high point of the week.

In this article, Father Hernady said St. Stephen's is unusual in that the parish and neighborhood are so closely identified. He said, "It's a real community."

Being a national parish, however, St. Stephen's is not restricted to the Birmingham district near the Hungarian church. People living in neighboring Oregon and in other sections of Toledo, still return to St. Stephen's--if not on Sunday, at least for major parish activities.

Father Hernady had said the average age of parishioners at that time was rather high and the birth rate, down. And while the parish grade school, with its strong academic and athletic programs, continued to attract pupils, Father Hernady was concerned that high school life was weakening teenagers' ties to the Parish.

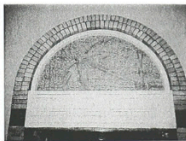
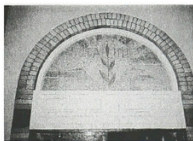
Although once considered a "workingman's parish," Father Hernady stated in this 1973 article that six of the 12 elected Parish Council members in 1973 held college degrees. This reflected the gradual change over the years in the educational and employment make-up of the Parish.

When he first came to St. Stephen's in 1954, Father Hernady noted that nearly all marriages were among parishioners. By the time of the Diamond Jubilee in 1973, marriages involving non-parishioners were quite common.<sup>317</sup>

During the Diamond Jubilee Year, Father Hernady celebrated the 25th Anniversary of his ordination to the priesthood. The 1973 Jubilee Book described the events: "On May 22nd, at St. Stephen's, a celebration for the clergy of the diocese was held. The Most Reverend John A. Donovan, Bishop of Toledo, concelebrated the Mass of Thanksgiving with the members of the Ordination Class of 1948. The Most Reverend George J. Rehring, retired bishop of the diocese, was present among one hundred and seventy-five other priests. On Sunday, May 27th, the parish family of St. Stephen's celebrated Father's Silver Jubilee with an afternoon Mass followed by a parish reception in the school hall."<sup>318</sup>

Parishioners were asked to support the car raffle, held at the Annual St. Stephen's Day Picnic. Profits from the raffle would help keep the school open. Since the Supreme Court at that time again rejected state support for private schools, St. Stephen's School, like others in this dilemma, found it increasingly difficult to remain open without additional funding.<sup>319</sup>

By September of 1973, three new mosaics by Father Prokop had been installed in the back of the Church. These mosaics show the three theological virtues--Faith, Hope and Charity.<sup>320</sup>



In 1973, three new mosaics, "Faith," "Hope," and "Charity," by Fr. Peter Prokop were installed.

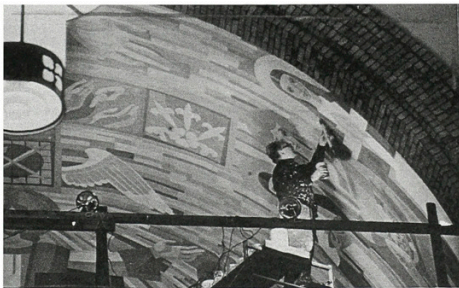
As a part of the Diamond Jubilee Year Celebration, a Youth Mass for the youth of the neighborhood was celebrated at St. Stephen's Church on September 17, 1973, at 7:30 p.m. The Mass was followed by a Pizza Party in the Church basement.

Several souvenirs of the jubilee celebration were sold in 1973. In April, the Parish Bulletin announced that the Diamond Jubilee Plates were in and could be purchased at the Rosary Altar meeting for \$4.00. The plates were also sold at the Rectory, Kinsey Funeral Home, and from Mrs. Rose Varga and Mrs. Elizabeth Gottfried.

The Parish Bulletin on October 28, 1973, reported that the Parish Jubilee Book would be published soon. The \$10.00 charge went up to \$13.00 after publication. The book was available at the end of November.<sup>321</sup>

The sanctuary decoration began the week of October 7th. It was hoped that it would be finished for the Jubilee Mass on November 25th. The work had been prepared by a very deep and extensive study of the Parish Council and especially the Liturgical Committee.<sup>322</sup>

Rev. Peter Prokop, Hungarian-born citizen of Rome, painted the ceiling mural. (Father Prokop had designed the color scheme for the church's 1964 redecoration; he created the mosaics at the two side altars in 1965 and 1966; he painted the apostles in the nave of the church in 1971; he also did the mosaics in the back of the church in 1973.) Father Prokop, 55, had been trained at the Academy of Arts in Budapest and in Rome. Exhibiting regularly in Rome, he lived in the Casa di San Stefano, the Hungarian pilgrim house in the Eternal City. The new mural replaced the one destroyed by the fire in January, 1971.<sup>323</sup>



Father Peter Prokop, who had helped with the redecoration of the Church in 1964 and had made the two tile mosaics on the side altars, returned in 1971 to paint the apostles in the nave. In 1973, he painted the sanctuary and completed three new mosaics for the back of the church (1973 photo courtesy of The Blade).

### Pontifical Mass of Thanksgiving Closes Jubilee Year

The closing of St. Stephen's Jubilee Year was on Sunday, November 25, 1973, the Feast of Christ the King, with a Pontifical Mass of Thanksgiving, followed by a Parish Banquet for Parishioners only.

Beginning at 3:30 p.m. at St. Stephen's Church, a devotional music program was played by the Perrysburg Symphony Orchestra-with Sam Szor who grew up in the Birmingham neighborhood, conducting. The selections were: Largo, from Symphony No. 88 by Haydn; and Prelude, Chorale and Fugue by Bach.

At 4:00 p.m., Bishop John A. Donovan was the main concelebrant at the Pontifical Mass of Thanksgiving. Concelebrants included: Msgr. John Sabo of South Bend, Indiana, President of the Catholic Hungarian League of America; Father Emery Ignacz, Diocesan Continuing Education Director; Father Joseph Vamos, Pastor of St. Stephen Parish in Seneca County, and St. Stephen's own Pastor, Father Martin Hernady.

Father Ignacz, a son of the Parish like Father Vamos, gave the homily. The congregation sang with the orchestra during Mass--the Communion and recessional hymns were in Hungarian; the Gloria in Latin. The girls' choir sang an Offertory motet. The Men's Choir Director was Stephen Molnar and the School Choir Director, Sister M. Innocentia. Organist was Paul Thomas and the Reader, Joseph Fabian.<sup>324</sup>

The Jubilee Banquet began at 6:00 p.m. Rev. Andrew Blasko, Pastor of Holy Rosary, gave the Invocation. The Perrysburg Symphony Orchestra played both the American and the Hungarian National Anthems. The remaining program was as follows:<sup>325</sup>

1. Welcome--John Brezvai, Ann Zigray.
2. Anniversary Toast--Andrew Pocse, Jr., President of St. Stephen's Parish Council.
3. Hungarian Dances, Nos. 1, 2, and 3 by Johannes Brahms--Perrysburg Symphony Orchestra.
4. Rakoczy March, by Hector Berlioz--Perrysburg Symphony Orchestra.
5. Greetings--Rev. Stanley C. Bartkus, Pastor, St. Michael's Church of the Byzantine Rite; and Rev. Andrew Harto, Pastor, Calvin United Church of Christ.
6. Testimonial--Rev. Martin Hernady, St. Stephen's Church.
7. Remarks--Most Rev. John A. Donovan, D.D., Bishop of Toledo.
8. Benediction--Rev. Albert Ceranowski, Associate Pastor, St. Stephen's Church.

Banquet Committee: Miss Mary Bence, Mrs. John (Lucy) Hornyak, Mrs. Anna Juhasz, Mrs. Joseph (Margaret) Rick, Mrs. Steve (Mary Ann) Timar, Mrs. Joseph (Julia) Toth, Mrs. Joseph (Rose) Varga.

The St. Stephen's Parish Council of 1973 included: President Andrew Pocse, Jr., Vice-President Paul Jacso, Secretary Mary Bence. Members elected by Parishioners were: Stephen Danisovszky, Ronald Demko, Paul Hollosi, Jr., Richard Kuzma, Stephen Markos, Edward Patrilla, Jr., Anthony Russo, Elmer Veres, Frank Zigray.

Members delegated by Parish Societies were:

Holy Name Society--John Zajacz  
Rosary Altar Society--Mrs. Andrew (Ann) Borics  
St. Vincent de Paul Society--J. Oscar Kinsey  
Mothers' Club--Mrs. Louis (Mary) Perlaky  
C.Y.O.--Barbara Kuzma  
Senior Parishioner Representative--Mrs. Gabor (Elizabeth) Gottfried

The Parish Bulletin, December 2, 1973, gave some Christmas gift suggestions:

Hungarian Cookbook (\$1.50)  
Jubilee Yearbook (\$13.00)  
Jubilee Church Plate (\$4.00)  
Jubilee Wine Glasses (\$.75 or six for \$4.00)

Also, a \$20.00 package was offered: Jubilee book, plate, 6 glasses and ash tray.

Birmingham Attempted To Organize in 1964 and 1969--Eventually Followed By Successful "Grass Roots" Organization in 1974

On June 19, 1964, Wayne Snow of NIFTI--the Neighborhood Improvement Foundation--spoke at St. Stephen's to explain how NIFTI could help the Birmingham residents organize to clean up and improve the neighborhood.

The Birmingham Neighborhood Improvement League (BNIL) was thus formed with the help of: Rev. Martin Hernady of St. Stephen's, Rev. Bartholomew Paytas, S.A. of St. Michael's, Rev. Andrew Blasko of Holy Rosary, and Rev. Andrew Harto of Calvin United Church of Christ.

Joe Hollo was unanimously elected Chairman. Other committee members were: John Bistayi, William Szirotyak, Walter Bishop, Elmer Molnar, Paul Thomas, Louis Sendi, Alex Baczuk, George Gurn, Mrs. Robert Barciz, Mrs. J. Oscar Kinsey, and Joe Kiss.<sup>326</sup>

Another community organization, the Front-Wheeling Neighborhood Council, was formed in 1969. The guiding force of the group was Martin Toth from Holy Rosary Church. The group fought to stop pollution from Interlake Iron. It also renewed the community's effort to request an overpass on Consaul, to go over the Toledo Terminal Railroad Crossing.<sup>327</sup>

Such initial, community organizations set the stage for what was to happen in 1974.

#### Birmingham Library Saved in 1974 By Community

One of the recommendations in a study of Toledo-Lucas County Public Library needs was to close the Birmingham Library, 203 Paine Avenue, at some point in the next decade. The Toledo-Lucas County Plan Commission prepared the study at the library board's request.

About 150 persons attended a meeting at Birmingham School in February of 1974. Representatives of the area's two parochial schools (St. Stephen's and Holy Rosary's) and parishioners from St. Michael's and from Calvin United Church of Christ were also involved in the campaign to "Save Our Library." The 20th Ward Democratic Club also supported the movement.

A petition opposing any closing plans was circulated. The organizing groups planned a door-to-door campaign. People were encouraged to take out library cards and everyone in the community was asked to increase his use of the library. The group planned to present its position at Birmingham School to city officials at the March 13th neighborhood meeting of the administration.<sup>328</sup>

St. Stephen's Parishioners were encouraged to attend this meeting.<sup>329</sup>

More than 400 people gathered at Birmingham School for this meeting. The Toledo-Lucas County Library Board promised the standing-room-only audience that the Birmingham Branch Library would not be closed. Residents were encouraged to pass the proposed capital improvements levy and the operating levy on the May ballot.<sup>330</sup>

After the levies in May failed, the Library Board of Trustees voted on July 25th to close both the Birmingham Branch and the Jermain Branch permanently on September 30th, as well as other cost-cutting measures.<sup>331</sup>

The Parish Bulletin, August 4, 1974, said: "If you are tired of being lied to and care about our children and residents having a community library, please come to the community-wide meeting on Tuesday, August 6, 7:30 p.m. at St. Stephen's School Hall."

The Library Board decided on August 16, 1974, to keep open the Birmingham Branch. Action came after the board learned that the system would receive more money than it expected from the 1974 state intangible property tax.<sup>332</sup>

The Jermain Branch was to be closed September 30th as planned.

## Birmingham Community Fights Widening Of Consaul Street

### Birmingham Neighborhood Coalition Was Created

In early April of 1974, Toledo's City Council put its stamp of approval on a long-awaited four-lane railroad overpass project.<sup>333</sup> For over 25 years, Birmingham residents had sought an overpass on Consaul Street over a set of five railroad tracks that constantly blocked traffic. The TRAPA master plan (TRAPA is the Toledo Regional Area Plan For Action group) also proposed a four-lane highway along Consaul to connect the proposed Toledo Terminal Railroad overpass with Front Street. After listening to concerns of 15 Birmingham residents, the citizen advisory committee of TRAPA recommended, in a unanimous vote, that the proposal calling for the eventual widening of Consaul Street into four lanes should be dropped.<sup>334</sup> The resolution also called for alternate route possibilities.<sup>334</sup> The advisory committee recommendations were to be submitted to the TRAPA coordinating committee on May 9th for official action.

The Birmingham community had organized a coalition in March of 1974 to deal with the overpass problem. Participants included: St. Stephen's Church, Calvin United Church of Christ, Holy Rosary Church, St. Michael's Catholic Church of the Byzantine Rite, 20th Ward Democratic Club, Our Lady of Fatima Council--Knights of Columbus, the Hungarian Club, Birmingham School PTA, Friends of the Birmingham Library, Greater Birmingham Post of the VFW, 20th Ward Republican Club, Elosa Club, Birmingham Terrace Community, and Birmingham Business Association.<sup>335</sup>

A meeting for the citizens of the Birmingham neighborhood, sponsored by this Birmingham Neighborhood Coalition, was held at St. Stephen's School Hall on Tuesday, April 16, 1974, at 7:00 p.m.<sup>336</sup>

At this meeting, members of the Birmingham community decided to present a united front in their fight to stop construction of the four-lane Consaul overpass. They feared the proposed overpass would lead to the eventual widening of Consaul, cutting the community in half and eventually destroying it.

By a unanimous vote, nearly 300 members of the community agreed to a resolution to be presented to City Council the following Monday. The resolution asked that the present plans for the overpass be halted, that it be redesigned with the cooperation of the community, and that an alternative route be found for the increased truck traffic which an overpass would generate. It also agreed that the Birmingham Neighborhood Coalition would serve as the official agent of the community.<sup>337</sup> Peter Ujvagi, at that time the assistant director of field operations for the National Center for Urban Ethnic Affairs in Washington, told the audience about neighborhoods in other cities which were preserved when the residents presented a united front and which were destroyed when the residents did not stand together.

On Monday, April 22, 1974, work on plans for four-lane railroad overpass on Consaul Street was stopped by City Council's committee of the whole at a special meeting. Alternative plans would be sought.



An overflow group of neighborhood residents and supporters listened to more than 90 minutes of presentations in support of abandoning the overpass work. In general, the presentations were outlined by St. Stephen's Father Hernady, a spokesman for the Birmingham Neighborhood Coalition. In his presentation, Father Hernady suggested that the coalition represent the neighborhood in working with city officials.<sup>338</sup>

On Tuesday, July 16, 1974, City Council gave preliminary approval to a two-lane, rather than a four-lane, railroad overpass on Consaul Street. About 150 persons packed Council chambers in a highly organized citizen effort to influence the councilmen, who responded with a unanimous vote for the two-lane proposal.

At 2:00 p.m. St. Stephen's Church, Calvin United Church of Christ, Holy Rosary Church, and St. Michael's Church rang their bells to celebrate Council's decision. Mrs. Oscar Kinsey said, "This is the first time all four churches rang their bells together since the end of World War II."<sup>339</sup>

The Consaul overpass was never built. The Ohio Department of transportation ruled that state (federal) funds could only be used for a four-lane overpass. The City of Toledo could not afford to pay the entire cost. Therefore the Consaul Street plan was dropped, but the plan for a Millard Avenue overpass was started.

Peter Ujvagi said that the Birmingham Coalition worked with the City of Toledo, Lucas County, the City of Oregon, and the State of Ohio. The group was under the auspices of TMACOG, Toledo Metropolitan Area Council of Governments. The B.N.C. is pleased that the construction of the Millard overpass is to begin in 1985, and to be completed in 1987. The organization feels that the persistence of the community and community organizations was rewarded.

After its organization in 1974, the Birmingham Neighborhood Coalition continued to work for community concerns. For example, it was involved in the 1974 "Save Our Library" campaign. Also in 1974, the coalition was involved with the National Center for Urban Ethnic Affairs, headed by Msgr. Geno Baroni. Peter Ujvagi at that time was a member of Msgr. Baroni's staff. Msgr. Baroni and Mr. Ujvagi were in Toledo announcing a federal grant, which would help the condition and the River East economic development program. St. Stephen's Father Hernady, as a leader of the B.N.C., was pictured in the Catholic Chronicle with Msgr. Baroni and Mr. Ujvagi.<sup>340</sup>

The first officers of the B.N.C. were elected by the neighborhood groups. The officers from 1974-1976 were: President, John Maczko; Vice President, Oscar Kinsey; Secretary, Bess Packo; Corresponding Secretary, Francis Szollosi; Treasurer, Ed Burns; Advisory Board, Rev. Father Hernady, Rev. Father Anthony Blasko, Rev. Father Stanley Christo Bartkus and Pastor Andrew E. Harto.<sup>341</sup>



Father Martin Hernady, Peter Ujvagi, Msgr. Geno Baroni (photo courtesy of the Catholic Chronicle).

To celebrate the success of keeping the neighborhood together, the B.N.C. organized the first Birmingham Ethnic Festival, held on August 17, 1975. The opening ceremony, from 12 to 1:00 p.m., took place in front of St. Stephen's Church.

His Eminence Laszlo Cardinal Lekai, Primate of Hungary and Archbishop of Esztergom, attended the 1976 festivities on August 22nd. He celebrated the 10 o'clock Mass, when a special collection was taken up for the Church in Hungary. He also participated in the opening ceremonies of the Second Annual Birmingham Ethnic Festival at 12 noon.<sup>342</sup>



Bishop Donovan, Father Hernady, and Cardinal Laszlo Lekai, Archbishop of Esztergom and Primate of Hungary in 1976 (photo courtesy of the Catholic Chronicle).

Cardinal Lekai also blessed the newly remodeled clubhouse of the Hungarian Club of Toledo, 224 Paine Avenue, on Wednesday, August 18, 1976, at 7:00 p.m. After the Cardinal spoke at the opening ceremony, a reception was held. Cardinal Lekai was in the United States to attend the International Eucharistic Congress in Philadelphia.<sup>343</sup>

Earlier in 1976, Msgr. Geno Baroni of Washington, D.C., returned to the Birmingham area. He spoke at St. Stephen's Annual Mother-Daughter Communion Breakfast, sponsored by the Rosary Altar and Holy Name Societies, on May 16, after the 8:45 Mass.<sup>344</sup>

Later in the afternoon, Msgr. Baroni and Lt. Governor R. Celeste served as the keynote speakers at the First Annual Assembly of the Birmingham Neighborhood Coalition. Other prominent figures were present as the coalition set the following year's goals and voted for its new officers.<sup>345</sup>

On Saturday, April 16, 1977, 8:00 p.m., there was a Banquet in St. Stephen's School Hall in connection with the Midwestern Conference of the Catholic Conference on Ethnic and Neighborhood Affairs. Msgr. Geno Baroni, newly appointed as the Assistant Secretary of HUD (Housing and Urban Development), was the keynote speaker. Chicken Paprikás and Pigs-in-the-Blanket (\$5.00) were served. Rakos and Orchestra played and three dancing groups--Hungarian, Macedonian, and Polish--performed.<sup>346</sup>

(Note: Msgr. Baroni worked for HUD from 1977 to 1980. When President Carter left office in early 1981, Msgr. Baroni was named a special assistant for community affairs to Archbishop James A. Hickey of Washington.)

Msgr. Baroni visited Toledo in 1981 to receive a special award at the Birmingham Ethnic Festival.

Msgr. Baroni, at age 53, died on August 26, 1984, in Washington.)<sup>347</sup>



Father Hernady, Msgr. Baroni in 1981 (photo courtesy of the Catholic Chronicle).

### Joseph Cardinal Mindszenty

Having visited St. Stephen's in 1947, Joseph Cardinal Mindszenty returned to the Parish again on May 24, 1974, as part of an American tour in which he explained why he refused to resign his Hungarian post in spite of personal appeals by Pope Paul VI.

Cardinal Mindszenty was arrested in 1948 by the Communist regime in Hungary and was sentenced to life in prison on charges of subversion, treason, spying, and currency manipulation. During the 1956 Hungarian uprising, he was freed and took refuge in the U.S. embassy in Budapest, where he remained until 1971. He became a symbol of an independent Hungary and of resistance. He was permitted to seek refuge in Rome, but soon moved to Vienna to be closer to his homeland.

In February of 1974, he was retired as primate of Hungary as part of Pope Paul VI's effort to improve relations with Communist East Europe. Cardinal Mindszenty had said from time to time that the Hungarian Communist government is atheistic. (The Pope appointed Bishop Laszlo Lekai as apostolic administrator, or acting bishop, to serve the archdiocese in Hungary. Bishop Lekai visited St. Stephen's Parish in 1976.)

Asked why he was making the strenuous 35-city tour across the United States, the Cardinal replied, "I'm looking for the Hungarians who have been chased out of their country and who considered their life impossible under the regime." He added that he also hoped "to show a way and to give life to those whom I'm looking for; to tell my people the truth and the word of God, and, by this fact, to give them confidence nothing is lost."

Three members of St. Stephen's Parish and Father Hernady met the Cardinal (who arrived from Detroit) at the Michigan line in the morning of May 24th. The church members were: Patrolman Frank Bilek, Detective Andrew Zigray, and Andy Pocse, President of the Parish Council.



Cardinal Joseph Mindszenty (photo courtesy of the Catholic Chronicle).



Cardinal Joseph Mindszenty in 1974 (photo courtesy of the Catholic Chronicle).

Cardinal Mindszenty had ordained Father Hernady 26 years earlier in Hungary. Father Hernady's class at the Basilica of Esztergom, Hungary, was the last class ordained by Cardinal Mindszenty before he was jailed in 1948 on charges of treason.

When the Cardinal arrived at St. Stephen's Church, he was greeted outdoors by several hundred of the parochial school children.

The 82-year-old Cardinal Mindszenty attended the 10 o'clock Children's Mass at St. Stephen's, which was celebrated by Father Hernady. The gray-haired visitor in red cape and cassock sat beside the altar in a red and gold chair, facing the congregation. A congregation of several hundred adults and parochial students thronged the Church. At the close of the Mass, he spoke to the children in Hungarian on the life of St. Teresa, described how much she loved her parents, and told them that they, too, must love their parents. His comments, delivered in a strong, sturdy voice, were translated into English by his Hungarian-Swiss secretary, Msgr. Tibor A. Meszaros.

The Cardinal was honored at a luncheon in the Commodore Perry Motor Inn by Bishop John A. Donovan and the Rev. Martin Hernady.

Cardinal Mindszenty also renewed acquaintances with two 40-year-old men who had served as his altar boys when he celebrated Mass at St. Stephen's in 1947: Rev. Emery Ignacz, serving as director of continuing education for the Toledo Catholic Diocese; and Andy Pocse, President of the Parish Council and a teacher at Clay High School. The two men spoke with Cardinal Mindszenty in Hungarian.

In response to a reporter's question about efforts to return the crown of St. Stephen (which was being held in trust in the United States since the end of World War II) to Hungary, Cardinal Mindszenty said he opposed the return because it is in contradiction and in opposition to the "Hungarian regime of today and the reality of the Hungarian throne. The Hungarian Communist regime is atheistic, officially. The crown comes from the vicar of Christ, and the Hungarian nation considers it as such." Cardinal Mindszenty went on to say that the crown is a symbol of Hungary's government, not that of the communist Hungarian government.

Cardinal Mindszenty was the Main Concelebrant and Preacher at the Solemn Pontifical Mass in Hungarian on May 12, 1974, at 7:00 p.m. at St. Stephen's. The Church was filled to capacity, with an estimated 625 persons attending.<sup>348</sup>

After Mass, a reception was held in his honor.<sup>349</sup>

## Betlehemesekek

The traditional Betlehemesekek Christmas Carolers did not sing in 1973 at St. Stephen's.<sup>350</sup> Many parishioners wanted to see that this Christmas tradition was kept alive--if only in Church before Christmas Midnight Mass.<sup>351</sup>

A troop of Christmas Carolers was formed; all former participants were invited. The 1974 group included: Bert Varkoly, Jerry Vasko, Louis Kristof, Ed Patrilla, Andrew Orosz, Bob Kertesz, Bob Gall, and Steve Pompos. The troop did not visit homes, but performed before Christmas Midnight Mass.<sup>352</sup>

Also in 1974, the Men's Choir and the recently organized Junior Choir performed, as well as: trombonists--Joe Perlaky and Dave Dador; trumpeters--Bob Lutz, Rick Morrison, and Mark Bertoline; and flutist--Jill Fletcher.<sup>353</sup>

In 1976, a \$14,000 grant from the National Council of the Arts was awarded to film the Betlehemesekek before the Christmas Midnight Mass and during the Christmas holidays. A two-part film, with narration in Hungarian and English, was made. Music composition of the play was annotated for the first time. The first copy of the movie was presented to the Smithsonian Institute in Washington, D.C.<sup>354</sup> Two copies and a master exist. The copies are available from Peter Ujvagi and Peter Peeler.

At St. Stephen's, the first showing of the film was on Sunday, December 18, 1977, at 7:00 p.m. in the Church Hall.<sup>355</sup> The finished, full version of the film "An Ethnic Christmas Folkplay, Abauj Bethlehem" was presented on Saturday, April 1, 1978, following the 7:00 p.m. Mass. The Birmingham Coalition Easter Dance in the School Hall followed.<sup>356</sup> This film and illustrated lecture was presented at the Museum of Art in 1981.<sup>357</sup>

In 1977, Raymond J. Pentzell, a professor at the University of Toledo at that time, published "A Hungarian Christmas Mummer's Play in Toledo, Ohio" in the Educational Theatre Journal. This is an excellent, detailed explanation of the Hungarian Christmas play.<sup>358</sup> Dr. Pentzell has allowed a summarized version of his work to be republished. (See separate section about Hungarian Traditions.)

## 1974 Concert

After the popular Jubilee concert in 1973, conducted by Sam Szor, the Parish requested return visits. In 1974, the Toledo Choral Society with Orchestra and Soloists presented Zoltan Kodaly's Budavari Te Deum, on Sunday, May 19th, at St. Stephen's Church. Sam Szor again served as conductor. Although a fee was charged for this program, there was no admission charge in the years which followed for the "St. Stephen's Winter/Spring Concert." Also, starting in 1975, the Rosary Altar Society began sponsoring a reception after the concert. (See separate section about Hungarian Traditions.)

### Sisters' Golden Jubilee in 1977

The Parish honored the Sisters of the Divine Charity for teaching 50 years at St. Stephen's School on March 27, 1977. A Solemn Mass of Thanksgiving was offered at 12 noon. The Testimonial Dinner began at 1:30 p.m. in the School Hall, with the Sisters as guests of honor. Sister M. Jerome, F.D.C., Provincial Superior, attended. The Parishioners donated \$2,500 to the Sisters in honor of their hard work.<sup>359</sup>



Daughters of Divine Charity, 50 years of service at St. Stephen's.

### Other Events

In 1975, Father Bodnar, Benedictine Priest, began teaching Hungarian at St. Stephen's.<sup>360</sup> Such classes were offered at St. Stephen's in the years following. (See separate article about Hungarian Traditions.) In 1979 and 1980, the ladies of the Parish were instructed in the fine art of Hungarian embroidery. Mrs. Irene Eber of Budapest provided instruction and designs, in the Peasant Folk Art of Kalocsa and Mezökövesd--Matyó Style.<sup>361</sup> The Hungarian Club of Toledo, under the direction of Mrs. Judy Balogh, has been very helpful in offering such courses as these mentioned, to members and to the public.

A Big Birmingham Night, honoring all who helped make Birmingham the "most outstanding neighborhood in America" was held on Saturday, April 30, 1977, at St. Stephen's Hall.<sup>362</sup> Joseph ("Fudgie") Wlodarz explained that this was the first year of the Annual Birmingham Hall of Fame Dinner. Twenty-one were honored in 1977, and a total of 170 have been honored in the eight dinners to date. Peter Ujvagi said that these dinners are wonderful homecoming celebrations, where people from all around the United States travel to attend.

In 1977 the Parish Council purchased the property at the end of Magyar and Genesee Streets from Coastal Truck Lines, Inc. The purchase price of \$80,000.00 was paid in full--so no special collection was necessary. The property, zoned heavy commercial, was purchased to protect the Parish from an undesirable industry. There were no plans for developing the property and serves as a recreational area for the youth of the Parish.<sup>363</sup>

Beginning Sunday, September 10, 1978, a new Mass schedule went into effect. The 7:30 a.m. Mass was cancelled. Due to the acute shortage of priests, it became very difficult to get a helper for every Sunday. The light attendance at the 7:30 and 8:45 Masses did not warrant the need of two Masses. So the schedule for Masses became: Saturday, 7:00 p.m., and Sunday, 8:45 a.m., 10:00 a.m., and 12 noon.<sup>364</sup>

A majority of parishioners (375 for, 82 against) indicated they wished the Saturday evening Mass, which fulfills the Sunday Mass obligation, be changed from 7:00 p.m. to 5:00 p.m. Beginning January 1, 1983, the Saturday Masses began at 5:00 p.m., although Masses before Holy Days of Obligation remained at 7:00 p.m.<sup>365</sup>

Beginning in 1978 and continuing through 1982, the St. Stephen's Choir with members of the Perrysburg Symphony Orchestra, under the direction of Anthony Zsigray, presented the Christmas segment of Handel's Messiah. The concerts, which took place in the Church on a Sunday usually at the beginning of December, were followed by a reception.

"A Hungarian Evening" was held on Thursday, May 22, 1980, 7:30 p.m. in the Ingman Room of The University of Toledo Student Union. There was no charge and it was open to the public. Dr. Lajos Vincze, Assistant Professor of Anthropology at BGSU, discussed Hungarian history. Peter Ujvagi spoke about contemporary Hungarian community life. Slides were shown and Hungarian Folk Dances performed.<sup>366</sup>

Another all-Hungarian program was presented by the Toledo Symphony Orchestra, conducted by Yuval Zaliouk, in 1981. Works by Kodaly, Liszt, Bartok, and Brahms were performed; guest artist was Agustin Anievas. At the Friday, April 10th performance at the Masonic Auditorium, flowers were presented to the conductor and the guest artist by children representing the Hungarian community. The Saturday performance was at the Peristyle.<sup>367</sup>

In 1978, St. Stephen's Church applied for the federal funds to obtain a mini-bus for the elderly and handicapped residents of the East Toledo neighborhood. In 1980, the bus was purchased for \$20,000, with St. Stephen's paying 20 percent. The 13-passenger van, equipped with a wheelchair lift, provides transportation to doctor's offices, stores, and other places. The van was dedicated in ceremonies at the Hungarian Club of Toledo on July 9, 1980.<sup>368</sup>



At the Sixth Annual Birmingham Ethnic Festival on August 17, 1980, \$2,500 was raffled off instead of a car.<sup>369</sup> (From 1981 on, the raffle was for \$2,000.) Also on that day, four former parishioners, who returned to St. Stephen's from the farthest points of East, West, South, and North were special guests of the Parish. They were introduced at the opening ceremony, invited to dinner, and given a gift.<sup>370</sup>

Sr. Mary Louise (Torda), F.D.C., left the Parish in 1981 to serve as principal at a Chicago school. Sr. Louise served as a teacher and the principal at St. Stephen's School--as well as an organist for the Church. Sister M. Hyacinthe (Vamos), F.D.C., became the new principal.

The usual joy that Christmas brings was dampened for parishioners at St. Stephen's in 1981. Father Hernady entered the hospital on Christmas Day. The Parish Bulletin, January 3, 1982, reported: "He is in the coronary care unit in serious, but very stable condition. They will be getting him up in a chair for short periods each day." There were no house blessings that year.<sup>371</sup> As is typical after such an illness, Father Hernady related that recuperation was difficult. Yet, by March 4, 1982, Father came back to his work to perform the funeral services for his friend, Paul Hayden.<sup>372</sup>

The RENEW program was practiced by parishioners at St. Stephen's. The Parish Bulletin, February 28, 1982, stated: "Our Parish along with the rest of the Toledo Diocese is in the process of the RENEW program. This is a great effort for the spiritual renewal of the whole parish, by the whole parish."

In a 1982 contest, sponsored by the seventh grade, to choose a name for the St. Stephen's athletic teams, the winning name was "Patriots." This winning name was submitted by Jeffrey Jacob, Grade 8.<sup>373</sup>

On May 16, 1982, Father Stephen Majoros, Director of the Diocesan Mission Office, son of St. Stephen's Parish, celebrated the Silver Jubilee of his Ordination. Solemn Mass of Thanksgiving was at St. Stephen's.

During the winter of 1982, the Church was painted. The cost was \$26,000.<sup>374</sup>

In 1983 air conditioning was installed in the Church Hall (\$12,000) and plumbing work in the Convent was done (\$8,500).<sup>375</sup>

Also started in 1983, but completed in 1984 was the new speaking system, which cost over \$8,000.<sup>376</sup>

Another 1984 expense was the replacement of the original boiler in the church, installed in 1914. The new boiler was installed for \$23,223.<sup>377</sup>

In a letter to be sent to the parishioners in 1984, Father Hernady explains there was also a bill of over \$10,000 for the following repairs: tuck-pointing of the church building, refurbishing the gym floor, and eliminating the asbestos problem in the school.<sup>378</sup>

The Hungarian Club held dedication ceremonies of the Hungarian flag at International Park on Sunday, March 13, 1983, at 3:00 p.m. After dedication ceremonies, the program continued at the Hungarian Club, where Hungarian Independence Day was remembered with poetry reading, music, and a dance performance.

On October 30, 1983, at 1:00 p.m., a Testimonial Dinner honoring Mrs. Joseph (Julia) Toth was sponsored by the Rosary Altar Society. The Parish paid tribute to Julia for her many years of faithful, dedicated service.<sup>379</sup>



Mrs. Joseph (Julia) Toth.

Julia said she began as an assistant to the head cook, Mrs. Michael Lasnovszky. Mrs. Lasnovszky became ill and was told to rest. So Father Reineck asked Julia to be in charge of the Feather Party, serving 500 people. Julia was somewhat hesitant. Yet, she took charge and the Feather Party was a great success. She then became head cook for the Parish.

A Hungarian Family Picnic (not held since the Ethnic Festival began in 1975) was held on July 1, 1984, sponsored by the Holy Name Society and other parish organizations. It was held at Oak Shade Grove, Seaman Road. A gypsy orchestra from Lorain, Ohio, played from 3 to 8:00 p.m. Games were played and Hungarian food was offered--such as Chicken Paprikás, sausage sandwiches, "Hungarian Turkey," and pastries. Admission was \$2.00 for adults, \$1.00 for high school students, and no charge for children.<sup>380</sup>

Bishop Robert Donnelly, Auxiliary Bishop of the Diocese, was the Parish's guest of honor at the St. Stephen's Day celebrations, held on

August 19, 1984. Bishop Donnelly celebrated the Mass before the opening of the Tenth Birmingham Ethnic Festival.<sup>381</sup>

During the early years of the Parish, a very small fee was charged for school tuition. Through the 1940's, a \$3.00 fee was mentioned.<sup>382</sup> Then in 1956, the following fees were asked: one child \$6.00, two in the family \$9.00, three or more \$12.00. In 1962, after Father Hernady was in charge of the Parish, all such school fees were dropped.

The 1984-85 school year was the first year a notable tuition fee was charged: \$200 per parishioner family and \$300 for others.<sup>383</sup>

On Sunday, October 7, 1984, the Parish gave a Recognition Banquet for Father Martin Hernady. The banquet honored him for his 30 years of service at St. Stephen's. Father celebrated the 12 o'clock Mass and the banquet followed at 1:30 p.m. Tickets were \$15.00.<sup>384</sup>

At the Recognition Dinner, a large banner, decorated with Hungarian colors and designs, displayed the words "30 Years Of Love And Dedication." Father Hernady came to St. Stephen's on September 1, 1954, as an associate pastor and assumed the Parish's leadership responsibilities on July 1, 1960. (See separate biographical article about Father Hernady.)

The Program at the dinner listed the following speakers:

1. Welcome--Mr. Don Nyitray, President, St. Stephen's Parish Council
2. Master of Ceremonies--Mr. Francis Szollosi
3. Invocation--Msgr. Jerome Schmit
4. Greetings--School Children, Sarah Lucas; Altar Rosary Society, Miss Mary Kandik; Holy Name Society, Mr. Charles Korotnanyi; St. Vincent de Paul, Mrs. Anna Borics.
5. Testimonial--Most Reverend Ladislaus Iranyi, Sch. P.
6. Remarks--Father Martin Hernady
7. Benediction--Father Thomas Trese, S.J.

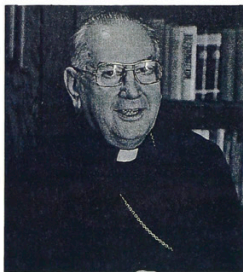
Rev. Imre Bertalan, of Calvin United Church, congratulated Father Hernady and J. Oscar Kinsey presented a gift. Peter Ujvagi read letters of congratulations from two guests of the Parish on many occasions, who have worked with Father Hernady for the betterment of the neighborhood-- Marcy Kaptur, member of Congress, and Richard C. Celeste, Governor of Ohio. Mr. Ujvagi also said that if Msgr. Geno Baroni (who recently died in August of 1984) could be at the banquet, he would say: "Well done ...well done on the first 30 years. But the job is not done yet ...to serve in the many years to come."



Father Hernady Banquet, "30 Years of Service,"  
October 7, 1984 (photo courtesy of The Blade).

Sharon Hess, president of the East Toledo Community Organization, and John Bistayi, representing the Birmingham Neighborhood Coalition, presented Father Hernady with a miniature tractor-trailer as a memento. When the neighborhood was threatened by a proposal to widen Consaul Street into a four-lane thoroughfare (due to the proposed Consaul Street Overpass), Father Hernady had organized a blockade that barred overweight trucks from the neighborhood. An article in The Blade, October 8, 1984, stated: "The blockage was successful, the Birmingham Neighborhood Coalition was formed and the neighborhood became recognized as a force to be reckoned with."<sup>385</sup> The article described Father Hernady as a blend of community organizer and **spiritual leader**. He calls the two inseparable.

Francis Szollosi said that Father Hernady was very shy when he came to St. Stephen's, but that Father possesses a quiet strength that has met the difficult times.



Bishop Ladislaus Iranyi (1984 photo courtesy of The Blade).

At Father Hernady's Recognition Banquet, Bishop Iranyi delivered Pope John Paul II's blessing to Father Hernady and to Hungarians everywhere. The Bishop said that he and Father Hernady were former classmates at Budapest University and at the Papal University of Angelicum, Rome, Italy and have remained friends ever since.

Bishop Ladislaus Iranyi, who was consecrated on July 27, 1983, is the spiritual leader for Hungarians living outside of Hungary. Bishop Iranyi, based in Washington, D.C., is a religious order priest and former theology professor at Catholic University. His constituency consists of about one million Hungarian Catholics around the world. Bishop Iranyi said Pope John Paul had established similar ethnic positions for bishops to the Slovaks, the Czechoslovaks, the White Russians and most recently, the Lithuanians.<sup>386</sup>

Father Hernady spoke about his earlier experience (see separate biographical article) and thanked everyone for their kind words. He joked in Hungarian--I know you are lying, but that's fine, keep on saying it. At the end of his speech, with his emotions making speech difficult, Father Hernady pledged his service to the Parish and community. The audience joined the St. Stephen's Choir, singing the Hungarian National Anthem.

## HUNGARIAN TRADITIONS

### Language

The Hungarian people came to America with a language that barred them from easy assimilation into the American culture. The Hungarian language "belongs to the Ugric branch of the Finno-Ugric languages. Closest related to it are the languages of the Mansi (Voguls) and of the Khanty (Ostyaks) now living in Western Siberia. Other well-known Finno-Ugric languages of today are Finnish and Estonian."<sup>387</sup>

Hungarians have great pride in their country, traditions and language. Adults in Hungary had the habit of saying, only half in fun: "Whenever God talks, he speaks Hungarian."<sup>388</sup> "Because Hungarian is basically different from the language of neighboring countries, it is difficult for a Hungarian to learn his neighbor's tongue" and vice versa.<sup>389</sup>

This language barrier for Toledo's Hungarian Americans, plus their mutual struggle and social needs brought the settlers together. Father Hernady stated that these people shared the same spirit, the same traditions, the same way of living, the same way of thinking.<sup>390</sup>

The language barrier was accompanied by certain geographic boundaries--the Maumee River, railroads, and later the Detroit-Toledo Expressway. Such factors helped form the allied Toledo community known as "Birmingham," which fostered the Old Country's language and traditions. In fact, many Hungarian customs, especially the religious ones, survived in Birmingham because America has freedom of expression, while the Communist yoke in the Old Country stifles such customs.

Many parishioners remember listening to the 9:00 a.m. Joe Galámbos Hungarian radio show on WSPD. Since almost every Hungarian home had this show playing, people walking to and from church could listen to the music, as they smelled all the aromas of the Sunday meal escaping from the homes: Pigs-in-the-Blanket, chicken soup, and chicken stuffed with Hungarian dressing.

### Hungarian Classes

Hungarian language classes, which were open to everyone, had been offered at St. Stephen's at various times. In the earliest years,

Hungarian language classes were not necessary for the immigrants and their children since this was the language usually spoken in their homes. However, Andy Packo recalls that the Notre Dame nuns, tutored by the Hungarian priests, learned the language and did encourage the children to learn Hungarian prayers, songs, poems and history. A Mr. Gunther would come to the school rooms for several years (about 1915 to 1921) and teach similar Hungarian curriculum.

Hungarian Summer Schools were held in later years. For example in 1930, 158 children attended.<sup>391</sup> Father Hernady believes that World War II was the time when Hungarian-Americans realized the value of being bilingual and of having an ethnic heritage. The parish-sons fought for America and some died for America. Respect for those involved in the war was earned and deserved. Father Hernady said parishioners realized they were "real Americans of Hungarian descent."<sup>392</sup>

The Parish Bulletin in 1942 stressed the advantages of those boys in service who could write to their parents in the Hungarian language, if their parents could only read Hungarian. Such parents receiving English letters needed a translator. The bulletin stated: "This is one of the reasons why wise parents of our parish will send their children to Hungarian school this summer....The children are taught reading and writing through Hungarian poems, history of Hungary, etc. Religion is not neglected."<sup>393</sup> Such a school was held through 1948. In later years, a Benedictine priest, Father Bogнар, taught Hungarian at St. Stephen's, making 1984 the sixth year he taught. Father Elmer Sulyok has also helped with these classes, which began in 1975.

### Hungarian Mass

Before Vatican II introduced vernacular liturgy, St. Stephen's "quietly" used the Hungarian hymns and prayers. According to Father Hernady, the vernacular singing during Holy Mass was customary in Hungary ever since the Protestant Revolt. "That's the nice part of Hungarian Liturgy--one hymn has the appropriate verses for the different parts of the Mass."<sup>394</sup>

The following is an example of a Hungarian hymn, one of a few translated and published by a nun at St. Stephen's, Sr. Mary Norbert (Bauer):

#### AT THE BEGINNING:

Hymns to heaven sending  
Voices pure we're blending  
Offering the Mass with Christ are we.  
Hear our supplication  
God of all creation  
Humbly, with faith, we worship Thee.  
While we own our unworthiness  
Filled with grief we our sins confess  
Mercy we beg, Oh hear our plea.

AT THE GLORIA:

To our God unchanging  
We give praise unending  
May His Name ever blessed be.  
To His Heart so tender  
We ourselves surrender  
Pledging eternal loyalty.  
Kneeling throngs with the priest unite  
Singing praise to our God of Might  
Glory to God eternally.

AT THE CREDO:

God the Father made us,  
God the Son redeemed us,  
This we profess with faith aglow.  
God the Spirit guides us  
Loves and sanctifies us  
From Him do graces ever flow.  
We believe in the Trinity  
Essence one though in Persons three  
Homage to God in faith we show.

AT THE OFFERTORY:

For the world's oblation  
Christ in desolation  
Offered Himself on Calvary.  
Now for our salvation  
Strength against temptation  
Christ is our Food, Love's mystery.  
Flesh and Blood in reality  
Bread and wine though they seem to be  
Veiled here is God's great majesty.

AT THE OFFERTORY: (PART 2)

Spurred by Christ's affection  
We in meek subjection  
Offer ourselves, our liberty.  
All we have and treasure  
We give up with pleasure  
Praising the Sacred Deity.  
For our sins Christ had to atone  
Shed His Blood on the Cross, His  
Lamb slain for us, we worship Thee.



## AT THE SANCTUS:

HOLY, HOLY, HOLY,  
All the saints adore Thee,  
Joining the angels in their song.  
HOLY, HOLY, HOLY,  
We on earth proclaim Thee  
Echoing heaven's choir strong.  
Heart and voice raised in joyous  
Holy thrice we our God acclaim  
May this our hymn in heaven resound.

In 1964 Father Hernady received permission from Bishop Rehring to use an official text for the Hungarian usage in the Divine Liturgy in some of the Sunday, Holy Day and weekday Masses. (Note: This was only in those parts in which English was allowed.)

Father Hernady feels it is very important to encourage a parishioner's Hungarian prayer language; for example, some people prefer saying the Rosary in Hungarian. He feels it is also important to retain the old Hungarian church hymns. Preservation of the Hungarian culture enhances one's roll in church; it keeps the people there. Father Hernady explains a parishioner's feelings: "If I can't have it special in my Hungarian church, I can go to any other church."<sup>395</sup> Culture, tradition, language, and faith are entwined.

On Palm Sunday at the 10:00 a.m. Mass, St. Stephen's Men's Choir still sings the Passion in Hungarian.

Until September 10, 1978, there were two Hungarian services on Sunday. The 7:30 a.m. Mass was discontinued. Now there is only the 10 o'clock Mass, when the old Hungarian hymns are still sung.

Some parishioners indicated that most sermons on Sundays, when given, were preached in Hungarian until Father Reineck came in 1939. However, Father Hernady stated that English sermons were much earlier, depending on the assistant. For example, he said that Father Goldschmidt (1923-25) was German and Father Czajkowski (1929-30) was Polish--not Hungarian, thus they would give English sermons.<sup>396</sup> Andy Packo said that Fr. Goldschmidt, however, could speak seven languages and was giving Hungarian sermons before he left.

When Monsignor Eordogh was the Pastor at St. Stephen's, he had the grade school children (6th, 7th, and 8th graders) attend the 10 o'clock Mass on Sunday and then write in English what was said in the sermon. The children had to bring this assignment to school. The first line had to be: "In Christ, my dear people" ("Kristusban kedves hiveim"). This assignment stopped by the 1930's.

Also, at the end of the 10 o'clock Mass, the people sang the Hungarian National Anthem, as they walked out of Church. This practice stopped by World War I.

In the earliest years of the church's history, through the

1920's, plays were performed in Hungarian only. Some of these plays were religious in nature. Gradually, in the 1930's plays in English were presented as well. For many years there were also Easter and Christmas plays to celebrate these holidays.

### Embroidery

The people in Birmingham carried on the family experiences and traditions that they knew. A community spirit evolved where everyone helped each other. This spirit is evident even in recent years. For example, in 1979 and 1980 neighborhood women, as well as St. Stephen's grade school children, were instructed for three months in the fine art of Hungarian embroidery. Mrs. Irene Eber of Budapest provided instruction and designs in the Peasant Folk Art of Kalocsa and Mezőkövesd (Matyó Style). Mrs. Judy Balogh from Calvin United Church carried on the instruction and still teaches this embroidery in her classes today.

### Church Traditions

Parishioners celebrated Mass in the first church on New Year's Day in 1899. They followed the Hungarian tradition in many Hungarian villages of assigned seats. In Toledo at St. Stephen's, men would sit on the right side (the single men in the right side aisle), and the women on the left side (the single women in the left side aisle). So even married couples were separated in church. This tradition gradually stopped in the 1930's. The young children were to sit with their appropriate class at the 8:00 a.m. Mass, and the 6th, 7th, and 8th graders went to the 10:00 a.m. Mass. Mothers would go to the early Mass (sometimes the 6:00 a.m. Mass, celebrated when there would be two priests serving the parish) so that they could go home and start dinner.

Every month the assigned men of the parish collected church dues on the first Sunday, going door to door in the neighborhood. This practice continued until 1947, although people did continue to collect door to door for other purposes, such as the Parish Drives. Father Hernady said there were no door-to-door collectors in Hungary; this was only a practice here in the neighborhood.

The design of the church itself is the style of architecture widely used in Hungary, where through past ages, it had been adopted as the national church style. The architectural treatment is the Early Christian Basilican with certain features of the churches of Northern Italy and of Spain from the early Renaissance.

Much of the artwork relates to the history of Hungarian saints. The paintings and beautiful stained-glass windows depict scenes from the lives of the Hungarian saints--such as, St. Stephen, his son St. Emery, St. Elizabeth, St. Ladislaus, and St. Margaret. (See separate section about Church Art.)

The Rorate Mass during Advent, an Austro-Hungarian custom, was very popular in the Folk Liturgy in Hungary, celebrating the Mass of the Blessed Virgin. "Rorate" is the first word of the Mass. It was characteristic in Hungary to celebrate the Mass in the very early morning when it was still dark. When the people came out of church, it would be daylight, symbolizing the belief that Christ is the Light of the world. At St. Stephen's in the early years, a Rorate (5:00 a.m.) Mass would be held during Advent. Mrs. Gottfried said people would look to see if the tower light was on. If so, the Rorate Mass would be held. If there was no light, a funeral service would be held, and there was no Rorate Mass.

Mary Bence said the 5 o'clock Rorate remained through the 1950's; it then changed to 6:00 a.m. and then 6:30 a.m. Since 1976, when the assistant priest left, only the Angelus after the 8:00 a.m. Mass remains.

### "The Irish Madonna"

At the dedication ceremonies of the Church in 1914, Bishop Schrembs presented an oil painting of the Blessed Virgin Mother, Our Lady of Gyor. This painting, referred to as "The Irish Madonna," is a copy of the original painting presented to Bishop John Pusky of Gyor, Hungary by a Bishop of Ireland, Dr. Walter Lynch.

Back in the 17th Century, Bishop Lynch had left Ireland during the early Post-Reformation period, when the British were persecuting Catholics in Ireland. Carrying with him a painting of the Virgin and Child, which he prized very highly, Bishop Lynch first arrived in Brussels for a short time, but eventually found sanctuary in Hungary, with Bishop Pusky, Bishop of Gyor. In a very short time Bishop Lynch was made Arch Deacon of Papa and auxillary Bishop of the Diocese in the year 1655.



Irish Madonna.

Bishop Lynch died in exile among his beloved Hungarian benefactors July 14, 1663, and his remains lie in the vault beneath the Cathedral of Gyor. After the death of Bishop Lynch, the painting passed into the possession of the Cathedral and was hung on the wall near the altar dedicated to St. Anne.

On March 17, 1697, while Mass was being celebrated on St. Patrick's Day, the painting was reported to have a bloody sweat, which continued for three hours.<sup>397</sup>

Toledo's Bishop Schrembs was moved by what he heard about Bishop Lynch and "The Irish Madonna." He obtained a copy of the painting when in Hungary and presented it to St. Stephen's Church, to honor the Magyars of Toledo in 1914.

It wasn't until 1942, however, that the painting was displayed. A passage from a booklet "In Honor of Madonna of Ireland" explained:

A beautiful shrine of the "Irish Madonna" has been erected and was dedicated on September 27, 1942, in St. Stephen's Church, Toledo, Ohio, by Bishop Karl J. Alter. The shrine is located on the right side altar as one enters the church. The altar harmonizes with the remainder of the newly decorated church. Above the altar painted on a canvas 13 ft. by 7 ft. is portrayed the reception of the painting of the "Madonna of Ireland" by Archbishop Schrembs from the hands of Bishop Varady. The painting is enclosed in a beautiful gold frame magnificently designed. Over the tabernacle stands our copy of the "Irish Madonna."

It is our purpose to have a perpetual novena in honor of the "Madonna of Ireland" with devotions on Saturday of each week. A solemn novena will be held before the Feast of St. Patrick, March 17, and before the Feast of the Assumption, August 15. The purpose of this is to show due reverence and honor to Our Blessed Mother by dedicating ourselves to her and to help in whatever small way we can to lend others to love her and sanctify their own souls.

Services consisted of Novena exercises, sermon and Benediction of the Blessed Sacrament.

In 1966, the Hungarian artist Peter Prekop sent the Madonna mosaic from Italy. This mosaic now serves as the background for the picture.

Parishioner Mary Bence reports that the March Novena was in English, while the August Novena was in Hungarian. The other Novenas held throughout the year would alternate each week, one being in Hungarian and one in English; this would depend on the assistant priest as to whether he could speak Hungarian. Then in 1970, the parishioners had voted to hold a Saturday Mass, which began on January 3, 1970. The continuous Saturday Novenas were no longer held, and only the March Novena continues to the present time.

Rosary Devotions to the Blessed Mother were practiced in Austria, Hungary and Germany during the Post-Reformation period. In Hungary it was celebrated with the entire village coming to church every night in October to say the rosary. The altar was full of flowers.<sup>398</sup>

At St. Stephen's Rosary Devotions to the Blessed Mother are held in October. In May there is a Litany of the Blessed Mother, which involves invocations to her. Mrs. Emery (Betty Kertesz) Zigrai remembers the community, young and old, in the 1930's going daily at night (about 7:00 p.m.) for the May and October devotions, which at that time were held in Hungarian. (Mrs. Gottfried said Father Reinick, who came to St. Stephen's in 1939, began saying devotions in English on alternate weeks. Father Hernady said the May devotions were still being said in Hungarian when he came in 1954.) This is typical of Hungarian devotional life, which traces its roots back to the Catholic Restoration in the 16th Century. The Rosary Devotions in October now include rosary recitation and Mass on Wednesday, and the rosary recitation and Benediction on Friday. The May Devotions now include a Mass on Wednesday, with Benediction and the Litany of the Blessed Mother on Friday.

Through the 1950's, St. Stephen's had Benediction every Sunday at 2:00 p.m. In the early years, all the grade school children had to attend. Around 1981, only one service a month was held. Today a Holy Hour is held either the first or second Sunday of the month. The Rosary Altar Society has its meeting after these services.

As was found in other parishes, years ago St. Stephen's had sodality groups which honored the Blessed Virgin Mary. At St. Stephen's there were three groups: one for grade school children, one for high school girls, and one for single women. The months of May and October were especially set aside to honor the Blessed Virgin Mary. The school children would have a beautiful procession that included all three sodality groups, filling the church.

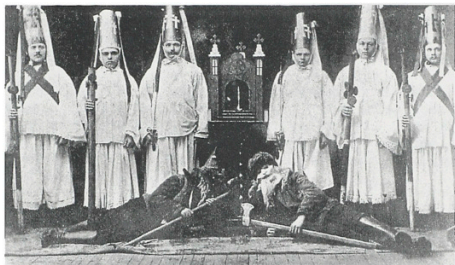
At one time, members of the Sodality participated in a spring event--the Coronation of Mary. This event stopped around 1967 and changed to a May Mass ceremony, still celebrated today.

The Hungarian people always had great devotions to the Blessed Mother. That's why they have so many organizations to honor her. Many of the Hungarian parishes in the United States were named "Our Lady of Hungary." There are more hymns to honor Mary than to honor any other saint.<sup>399</sup>

(Note: The Forty Hour Devotion, practiced at St. Stephen's, is a practice of the Universal Church, mostly Italian, but it is not known in Hungary.)<sup>400</sup>

### Bethlehem Plays

We have the Bethlehem plays. Bethleemes játék is a folk genre familiar in every part of Hungary and in Hungarian communities within the present borders of Romania, Czechoslovakia, and Yugoslavia.



Bethlehem Play (c. 1916-1917). Identified in this picture are George Maroda (second from left) and Nicholas Galambos (second from right). (Photo courtesy of The Blade.)



Bethlehem Play, 1950's: Korotnanyi, Vamos, Jacso, Boshi.

In the 7th century, Pope Theodosius had the relics of Bethlehem brought to Rome. Since then, there has been the custom of building little "Bethlehems," or manger scenes. Later on, real people began to replace the dolls, and gradually festival plays developed.<sup>401</sup>

When the dialog and gestures in these plays began to become profane, Pope Innocent III banished the plays from the churches in the 13th century. Around this time, St. Francis of Assisi began using a real manger scene--with hay and tame live animals. His followers made this scene popular wherever they established themselves. The plays, once again respectable, flourished in the 14th and 15th centuries.<sup>402</sup>

With the spread of Jesuit and Franciscan schools throughout Central Europe in the later 16th century, the priest-teachers often composed the scripts that their students performed. Such school-plays continued to be performed well into the 18th century, and their scripts seem to have been adopted by adult amateurs, who combined them with older, folklore traditions.<sup>403</sup>

We should realize that there are various types and subtypes of Bethlehem plays, not only throughout Europe, but in Hungary itself. The two versions at St. Stephen's and the one at St. Michael's are probably from different villages. Mrs. Ann Walko said the Slovaks at Holy Rosary also had a Bethlehem play that stopped around 1970.

These folkplays brought to Toledo feature the Öreg with his comic nature, but this is not always the case in other versions. Some of the Bethlehem plays, for example, are concerned with St. Joseph gaining entrance to the stable. Characteristic throughout Hungary in these episodes is the replacement of the expected "innkeeper" role by "the King," often identified as "King Herod."

Throughout Europe in Medieval times, mumming festivals (both religious and non-religious in content) used similar costumes as we see in the Toledo plays. The Öreg costume bears a close resemblance to the wild-man or fur-demon mummers known throughout Europe.

But the Öreg's, or Old Man's, lines in the Toledo versions suggest that the fur-clad man is not a demon, but rather a deaf, cranky, lazy, blasphemous old shepherd.

The white-clad shepherd costumes and the angel costumes found in the Toledo plays are similar to those worn by angels in the medieval liturgical dramas.

With the definite remnants of Pre-Christian ritual action in these Bethlehem plays, one might ask: Of what religious value are these plays to the Hungarian religious traditions? It's not clear how the ancient folk mumming combined with the Nativity drama, as written by the priest-teachers.

Professor Raymond Pentzell, a Professor of Theatre at Hillsdale College, speculates that the elements of the plays combined in the late-18th or early-19th century. It was probably then transmitted through the generations entirely by oral repetition.<sup>404</sup>

In Toledo, the Hungarian Catholic Church was not the official sponsor of the plays. In fact, the two versions known at St. Stephen's were being performed in the early 1890's, before the parish was established. Laymen alone assigned and acted the roles. The costumes and the properties were made and kept by each player's own family. When the parish was organized in 1898, it only informally sponsored the plays.

The church always receives the donations that the performers collect. However, no particular spiritual benefit is thought to derive from participation in the plays. The players have fun and maintain a group-identifying tradition.

The audience has fun watching the comic őreg. However, when the őreg kneels at the Bethlehem (which is the model church with the Nativity figures inside), the audience takes the őreg's gestures seriously. He becomes a figure of redemption, thus giving the play its religious nature.



Bethlehem Play (c. 1972).



Bethlehem play in 1976. From left: Don Liszak, Jerry Vasko, and Louis Kristof as shepherds, and Robert Gall and Steve Pompos as őregek (photo courtesy of The Blade).



Prof. Raymond Pentzell's Description of St. Stephen's Bethlehem Play

NOTE: The following information is condensed from "A Hungarian Christmas Mummers' Play in Toledo, Ohio," by Raymond J. Pentzell, Educational Theatre Journal, Vol. 29, #2 (May 1977). Professor Pentzell is Professor of Theatre at Hillsdale College, formerly at the University of Toledo. His article was based upon a paper presented to the American Society for Theatre Research in 1975. Professor Pentzell gave permission to St. Stephen's Church for its use and to the Birmingham Cultural Center for its use in the history of St. Stephen's Church. Any other use of this material must be authorized by Professor Pentzell. A few lines of information have been added to the original text.

(Additional Note: St. Stephen's sent out one group in 1983; St. Michael's had one group in 1983, but never went out in the streets due to the extreme cold.)

Betlehemes játék is a folk genre familiar in every part of Hungary and in Hungarian communities within the present borders of Romania, Czechoslovakia, and Yugoslavia. Local records show that most of the populace (in Toledo's Hungarian "Birmingham") had migrated from the so-called Palóc counties of North-Central Hungary: Heves, Abauj (now part of Borsod-Abaúj-Zemplén County), and Gömör (now in Czechoslovakia). Local tradition insists that the Bethlehem play has been presented yearly since the arrival of the Hungarians, and under informal parish sponsorship from the time St. Stephen's was founded. The scripts, as well as performance elements, provide virtually indisputable internal evidence of an unbroken oral tradition reaching directly back into Hungary. Birmingham residents call the play the Abauj Bethlehem play, but there survive no records or traditions naming specific towns of origin.

The troupes, called the Első and Második ("first" and "second"), are made up of St. Stephen's parishioners. Each is organized by ties of family and friendship. The lines of succession to the roles are guarded by the transmission of performance coaching and the inheritance of costumes. Continuity is taken most seriously by the troupe leaders, who normally succeed to the role of principal Öreg (the demonic "old man"). Note that the word öreg sounds something like ördög ("devil"). The third troupe is made up of parishioners of St. Michael's Byzantine Catholic Church, three blocks from St. Stephen's. Each version is probably from a different Hungarian village.

The groups collect Christmas donations for the Church, but no particular spiritual benefit is thought to derive from participation. As is most American Christmas customs, the chief objectives are the

fun of celebration and the maintenance of a group-identifying tradition. Only a few situations prevented full participation of the troupes. St. Stephen's had only one group during one of the war years.<sup>405</sup> For a time, interest in the plays was low, until some former members of the Második troupe sought to revive their performance, and gained the encouragement of Father Martin Hernady, St. Stephen's pastor. In fact, St. Stephen's did not send out a troupe in 1973. But in 1974 St. Stephen's mounted a full-strength adult troupe (Második) of fluent Hungarian speakers. In 1976 the Első troupe, dormant since 1970, was revived. Aided by a grant from the National Endowment for the Arts, a documentary film has been made, produced by Peter Ujvagi.

A troupe at full strength consists of eight young men: three or four shepherds, two angels, and two or three őregek ("old ones"). In both the St. Stephen's versions three shepherds and one őreg have speaking roles. Even in a "skeleton" cast there will be two angels (who carry the Betlehem and sing) and more than one őreg.

The costumes of the shepherds and angels are almost identical: flowing white blouses with loose, uncuffed sleeves (resembling an acolyte's surplice) and full, ankle-length white skirts, sometimes trimmed at bottom with lace or fringe. An older tradition, still maintained by some players, substitutes white gatyák --the broad, skirt-like culottes once worn by Magyar plainsmen--for the skirts. The St. Stephen's players have broad red shoulder-sashes crossed on their chests and backs, red waist-sashes, and red bows at their necks. Old photographs show various ways of distinguishing angels and shepherds by sash-color. Today the Első troupe distinguishes only by hat-color, all sashes being red. The Második troupe keeps the angels in red; the First Shepherd's sashes are white with red edging; the Second has a red waist-sash and green shoulder sashes; the Third has a green waistsash and red shoulder-sashes.

All wear tall, brimless hats of shiny cardboard, about sixteen inches high, painted or appliquéd with paper and foil and hung with ribbons fastened at the top. At St. Stephen's the hats are in the shape of truncated cones, colored in various combinations of white, red, green, blue, and gold, with large crosses, stars, and rosettes emblazoned on the front.

Shepherds carry straight poles, about five feet long and an inch and a half in diameter, with "jingers" (as on a tambourine) nailed to the top. At Stephen's the poles are painted in foot-wide bands of red and white. The two angels carry between them the Betlehem, a model church with a wide portal, inside which are the figures of the crèche.

Őreg, as mentioned, means "old one" or "old man." It is used in a strictly donotative context and also familiarly. A different form of the Hungarian word for "old-- regős --is the categorical name of Christmas waits, variously costumed carolers and pranksters not appearing in plays. The őregek of the Toledo Bethlehem plays are recognizably demonic, particular variants of the wild-man or fur-demon

munners known throughout Europe, although in the playscript proper the Old Man's lines suggest that he is no more than a deaf, cranky, lazy, blasphemous old shepherd.

Öreg players improvise their own costumes with some exuberance, but always within certain bounds. An Öreg, in Toledo, will always wear a full bag-mask made of fur and a fur vest or jacket; he will always brandish a real (but blunted) axe, painted red and white, and have a pouch or satchel slung over his shoulder; one or more cowbells will be tied to his belt or his legs.

The players form a procession at the beginning of the Midnight Mass of Christmas. Shepherds and angels proceed up the center aisle in full costume, hats on, the angels carrying the Betlehem. The Öregek, however, do not wear their fur masks and generally keep some steps to the rear. All sing folk carols, first at the back of the church and then during their slow march: "Mondjátok Meg Jó Pásztorok, Miket Láttatok?" (Tell us, good shepherds, what have you seen?"); "Szent, Szent, Szent Vagy, Nagy Ur Isten ('Holy, holy, holy are you, great Lord God')"; "Istengyermek, kit irgalmad közénk lehozott" ("God's Child, who through suffering has been brought to us"); "O gyönyörű szép, titokzatos éj" ("O wondrously beautiful night of mystery"); and "Ha kimegyek ajtom elé" ("If I step outside the door"). At St. Michael's the procession is usually followed by a performance of the play before the altar, but this has not been the case at St. Stephen's until 1976.

In late morning or early afternoon of Christmas Eve and Christmas Day the players take to the streets. They know roughly which houses they will perform in, on the basis of past welcomes, awareness that family parties will be going on, or simply by mutual agreement. Some householders, but not all, have given them explicit invitations, and they in turn may have given the resident an idea when to expect them. Scheduling is expected for performances at the corner taverns, sites of great applause and generous donations on Christmas Eve.

On the street the shepherds and angels walk in a group, with some dignity, though not solemnity. Occasionally they sing the carols used in the church procession. As the shepherds mark their steps with their poles, the jingling becomes rhythmic. The Öregek, meanwhile, race up and down the blocks yelling and waving their axes, their cowbells clanking, in uproarious attempts to frighten children and kiss girls. It used to be customary for them to pilfer groceries from the shops; all food was dutifully donated to the convent, though wine always mysteriously vanished by day's end. The neighborhood children pelt them with snowballs (the angels' and shepherds' hats are also fine targets), and occasionally more dangerous projectiles, so that it sometimes takes a particularly cool-headed Öreg to avoid a brawl.

At the door of a house or bar one of the shepherds or angels announces their presence. (There is no separate "runner" or "envoy" as in many versions in Hungary.) Shouted welcomes greet them. The angels enter and place the Betlehem on a table or chair. The shepherds follow, beating the jingling poles rhythmically on the

floor. The őregek remain on the porch peering in the windows and doorway while cracking jokes, or else (in bad weather) slink or leap into the room and roam around the edges or the gathering, growling, kissing girls, and jocularly insulting audience members. The shepherds and angels arrange themselves in a rough semicircle in the center of the space and, to the tapping of the poles, together sing a song (which the őregek may join in singing if they feel like it). The play begins.

In the Második version the őreg falls asleep soon after his entrance. When he is awake, the őreg is hard of hearing (though the players do not indicate this in their acting). Thus his comic misunderstandings are often punning in nature.

The Toledo plays are starkly single in final effect; their message is that of the angels, for it is the mimed repentance of the wild-man at the Betlehem which sticks as the summary image. Zany, perhaps, and certainly ambiguous, his kneeling and offering are nevertheless taken seriously by the audience as a figure of Redemption. In the Első troupe the őreg removes his mask to reveal a solemn face, eyes downcast. The Második First Shepherd's "Quiet, Old Man!" brings a similar hush.

### Christmas

The Christmas tree first appeared in the towns of Hungary in the 1840's and 50's, but has since spread throughout the country.<sup>406</sup> In Hungary, the family celebration is Christmas Eve.<sup>407</sup> Here in Toledo, Hungarians continued this practice. The tree could not be put up until Christmas Eve. Before electric lights, people in the neighborhood used candles on the tree. St. Stephen's would always have Christmas trees decorating the church.

Father Hernady said Hungarian trees have the foil wrapped candies, szalon cukor, as practiced in the cultural circle of Germany, Austria and Hungary. This was used on the trees here in the neighborhood when available. Home-made ornaments were also seen on Hungarian-decorated trees, such as nuts and apples, which were painted gold.

Of course, Hungarian cakes and cookies were a part of the holiday festivities. You had to have these for company during the holidays.

The trees came down after Epiphany.

### Epiphany, Feast of the Three Kings

Most Catholic countries celebrate Epiphany. "Foreign visitors in the fifteenth century spoke of the priests' collection of alms on Twelfth-day as a feature peculiar to Hungary. The benediction of the houses was also held on January 6th, when the first letter of the names of each of the Three Magi were written on the door."<sup>408</sup>

The blessing of parishioners' homes with the traditional door markings is still practiced at St. Stephen's. "CMB for Caspar, Malchior, and Boldicbar, the names of the Kings, and the year are marked on the doorpost.<sup>409</sup> Today a parishioner marks his Sunday collection envelope with an "X" if he wishes to have his home blessed. Over 100 homes are blessed.

Father Hernady stated that this custom is found in the territory of the Catholic Resotration (for example, Germany and the Austro-Hungarian Empire). St. Michael's practices this religious custom. Holy Rosary did until 1978. (Father Blasko did; Father Leyland did for two years, then stopped.)



Blessing of homes on Epiphany, Feast of the Three Kings.

### Easter Traditions

Palm Sunday, the Sunday before Easter, is celebrated in the Christian Church in commemoration of Christ's triumphant entry into Jerusalem. It is marked by the blessing and distribution of palms in the churches to signify the waving and strewing of palms before Christ as he rode into the city.

Palm Sunday is also known as "Flower Sunday" in Hungary. Since there are no palms in Hungary, flowers were used instead. In early spring, pussy willows were plentiful in Hungary, so they became the traditional flower which the priest blessed and used in the procession. Palm Sunday is still called Flower Sunday, Virágvasárnap.

Hungarians in Birmingham still take pussy willows to church on Palm Sunday to be blessed. St. Michael's still practices this tradition. Holy Rosary also did, but stopped in 1976 when Father Blasko left.

"The sprinkling of water and the painting of eggs are the two most popular Easter customs....whereas years ago the girls were sprinkled with water from a well, they are now doused with scented water ...to achieve ritual purification and fertility....The expression 'water-taking Monday' and 'water-throwing Tuesday' were used in the Middle Ages. The custom of painting eggs and the games connected with it are also very old."<sup>410</sup> These customs were both popular in the Hungarian neighborhood. Knowing the boys would be coming to their bedrooms to sprinkle them, the girls would often wear their best nightgowns that Sunday night. The boys would often add talcum powder to the water to make it scented. It was the girls' turn to sprinkle on Tuesday, sometimes using buckets to "sprinkle" the water. At St. Stephen's, grade school children would also collect eggs for the Little Sisters of the Poor. This custom began around the late 1920's and is still done today. Sr. Hyacinthe stated that the number of eggs varies between 8,000 and 15,000 eggs!

### Blessing of the Easter Baskets

The blessing of the Easter baskets is a traditional Eastern European rite. In Birmingham, the Slovak people at Holy Rosary practice the blessing of the Easter baskets. St. Michael's parishioners still practice this folk custom. This tradition has always been practiced at St. Stephen's.

Preparing for Easter includes six weeks of fast and forbearance of simple pleasures. People practice penitence and atonement during the last weeks of a cold and often uneventful winter. It is no wonder that people celebrated the Resurrection of Christ at Eastertime with a spiritual feast. It's the end of suffering and of Lenten fasting.

Special foods are placed in a basket and blessed in church before being eaten at the Easter table. A pretty embroidered cloth covers the top.

Items include:

1. Ham or any meat: Some people prefer using a chicken, stuffed with Hungarian dressing. Others use a veal pocket with dressing. It could be sewed together to be in the shape of a lamb, representing Lamb of God.

This refers to the time when Moses delivered the people from Egypt. They were to kill a lamb, symbolic of Christ, and to use its blood to sign the two door-posts of their homes.

2. Kolbász (Hungarian sausage): You can imagine the aromas in church!
3. Hard-boiled eggs: The egg has been a symbol of resurrection since prehistoric times. Christianity took it over from the ancient people and made it a symbol of the Savior's resurrection.<sup>411</sup>

Certainly the egg, as a symbol of life and fertility, appropriately belongs in a spring basket. At St. Stephen's, many parishioners colored their eggs using home-made dyes, as was often done in Hungary. Some of these included: onion skins (yellow), green outer shell of a walnut, wild pears, sour apple skins (yellow).

4. Kalács (Hungarian sweet bread): This bread is made of eggs, flour, sour cream, and milk, and is filled with sweets. It was a most welcomed treat after Lent.

Bread is symbolic of the Lord's institution of the Blessed Sacrament. (Jesus is referred to as the bread of angels, true bread of everlasting life. We ask him to bless this bread as he once blessed the five loaves in the wilderness, so that all who eat of it may derive health in body and soul.)

5. Horseradish: This represents the bitter sacrifice of Christ.
6. Csirka: This is a traditional food that may be included. Mary Bence's recipe says to boil until curdling: 6 eggs and 2 cups milk. You may add raisins. Put in a cheesecloth to drain. It then becomes a cheeseball. When it's cold, you slice it and eat it like a piece of cheese.
7. Butter
8. Vegetables, such as radish, celery, and lettuce for decoration may be used.
9. Some people include Hungarian nut and poppy rolls (diós and mákos). Some include wine.



Blessing of Easter baskets in 1972 (photo courtesy of The Blade).

In an interview, J. Oscar Kinsey explained how his in-laws would visit after having their basket blessed on Holy Saturday. Oscar's father-in-law always poured everyone a glass of wine, which had been blessed in the basket. Oscar said, "Whether I wanted the wine or not, I had to drink it."

From 1965 through 1983 there were two scheduled times on Saturday for basket blessings as well as the Sunday blessing. In 1984, the baskets were blessed at St. Stephen's at 4:00 p.m. on Holy Saturday and at 8:00 a.m. on Easter Sunday.

In earlier years, St. Stephen's held an Easter Resurrection Procession in the afternoon on Holy Saturday. It was at this time the parishioners' fast ended, and meat could be eaten.

People spread throughout Northwestern Ohio come back to St. Stephen's to practice the tradition of blessing the Easter baskets. Father Hernady said it's like a homecoming. People exchange hugs and talk. They display their baskets and show the colored eggs. In Father's words, this warm homecoming is "the most beautiful, beautiful thing to occur."<sup>412</sup>

In an interview for the Cultural Center, Peter Ujvagi related an interesting story about the Easter basket blessing. He said: "One Easter I did not spend in the neighborhood. I was living in Washington D.C. and I could not find a church where we could take the basket to be blessed. We finally found an Ukrainian church and we went on Saturday afternoon to have our basket blessed. As the priest came down the aisle everybody opened their baskets. All of a sudden there were murmurs and everybody kept looking over to my basket. The reason is, we all used traditional tablecloths with traditional designs. Well, all the Ukrainians' had geometric designs on their tablecloths and ours had all the Hungarian flowers. They immediately spotted there were some newcomers to the church."

It is this practice of celebrating the end of Lent which made the water-sprinkling traditions on the Monday and Tuesday after Easter so festive.

St. Stephen's would even have an Easter Monday Dance. And in earlier times, people didn't even go to work on Easter Monday. It wasn't just the boys who practiced the custom of sprinkling the girls. Sometimes the men had too much to drink. Mrs. Gottfried said the depression ended the dances and the day-off frivolity. She said the depression put an end to much of the Hungarians' good times.



## Corpus Christi

Corpus Christi is a moveable feast (the tenth day after Holy Trinity Sunday) which is a day of thanksgiving for the institution of the Holy Eucharist as a sacrifice and a sacrament. Corpus Christi means the "Body of Christ." It was established in 1264. The custom of holding the religious procession outdoors was abolished in all but Catholic countries at the time of the Reformation. Parishioners at St. Stephen's recall that in Austria and Hungary, Corpus Christi was a legal holiday.<sup>413</sup> Austria and Germany still honor this day as a legal holiday, but Hungary's ability to practice folk customs is limited in its present political situation.<sup>414</sup>



Corpus Christi in the 1920's. (Note portable schoolhouses on corner of Consaul and Genesee, and Stephan's Saloon, back right.)

St. Stephen's celebrates the Feast of Corpus Christi with the Annual Solemn Eucharistic Procession after the 10 o'clock Hungarian Mass. The procession is a public profession of parishioners' faith in the real presence of Christ in the Holy Eucharist. This procession reminded many parishioners of the beautiful Corpus Christi traditions in Hungary.

Father Hernady relates that candles and flowers decorated the windows of homes in Austria and Hungary when he was a boy and that all the Catholics gathered for a feast day. Branches, especially oak for its good fragrance, decorated the altars.<sup>415</sup> At St. Stephen's, parishioners would intertwine branches in fences (once located on the Church property and on the yards of Genesee). Friends of the parish who live on the Genesee block display holy pictures in the windows. Friends still whitewash their trees (and in early years the trees and telephone poles on the parish property) and prepare their yards for the ceremony.

Whitewashing the trees most likely parallels the Old Country farmers whitewashing their homes in spring, which was part of the cleansing and rejuvenation of springtime. This included cleansing the soul.



Corpus Christi, 1970's.

Some St. Stephen's parishioners say the four altars prepared by the Hungarians symbolize taking the Eucharist to the four corners of the earth. Father Hernady mentioned the four altars represent the four Gospels, referring to Matthew, Mark, Luke and John.<sup>418</sup>

One server bearing a cross and another waving incense lead the way of the procession. Under a canopy (baldichin) held by church members, the priest carries the Holy Eucharist in the monstrance. Parishioners chant in Hungarian the prayers and hymns, which include: "Tantum Ergo" ("St. Thomas Aquinas' Hymn"), "Ez nagy Szentség Valóban" ("Hymn of the Blessed Sacrament"), and "Téged Isten Dicsérünk" ("Holy God, We Praise Thy Name").

At one time the Simko residence prepared an altar, but this was turned over to the Sisters, then Mrs. Gabor (Elizabeth) Gottfried and Mrs. Steve (Elizabeth) Vamos. At the end of Genesee the Pederi/Vasko family prepares an altar. The Karcsak family had an altar, taken over by the J. Oscar Kinsey family (on Consaul) in 1983. Other families who prepared altars include: Juhasz (on Consaul), Szabo (on Consaul) and Kuchta (on Genesee).

Church societies would march with their banners. The school children in uniforms--as well as boys and girls in their Communion attire--scatter flower petals from the baskets they carry. All flowers of the spring season are used, whatever is available: pink columbine, iris, daisy, roses, phlox, sweet williams. The brightly colored petals--whites, reds, yellows, purples, and pinks--delight the eye and their fragrance fills the air. It is a beautiful procession of faith, as parishioners, shaded by the trees filled with singing birds, walk to the flowered altars.

### Winter/Spring Concert

A new tradition has appeared at St. Stephen's. The Perrysburg Symphony Orchestra, conducted by Sam Szor, played at St. Stephen's Church on November 25, 1973 for the Parish's Diamond Jubilee Celebration. This appearance was so well received that the group was invited to play the next year in April, making the concert an annual event. This Sunday Concert is held two weeks before Easter. A Winter/Spring Concert was held again on April 8, 1984. There is no admission charge, but a voluntary gift offering is accepted. The Rosary Altar Society holds a reception after the concert in the school hall.

Classical music is played, with selections often being Hungarian or Hungarian-inspired. Some examples of the music are:

F. Liszt	Hungarian Rhapsody No. 1
	" " No. 2
	" " No. 3
	" " No. 4
	" " No. 6
Beethoven	King Stephen Overture
Berlioz	Rakoczy
Brahms	Hungarian Dances No. 5
	" " No. 6

The Symphony combined with the St. Stephen's Choir from 1978 through 1981 in December for the Christmas segment of Handel's "Messiah." Anthony Zsigray directed the choir. A reception followed.

St. Stephen's Day, August 16 (Celebrated in Hungary on August 20)

St. Stephen, the first King of Hungary--who brought Christianity to Hungary in 1001, is the patron saint of the Toledo Hungarian National Church. It was typical of each village in Hungary to have a patron saint, with a festive búcsú (a bazaar or feast day) to celebrate the honored Saint. (Note: The Universal Church had celebrated St. Stephen's feast day on September 2nd, but Hungary celebrated it on August 20th. After the Vatican II changes, which included changes of the Saints' feast days, St. Stephen's feast day was changed to August 16th. Hungary, however, still celebrated the day on August 20th, and St. Stephen's Parish follows this date as well.)<sup>417</sup>

At St. Stephen's, the numerous parish societies marched in church, displaying their banners. This practice ended around 1930.

Tents would be set up and people would sell special hard pretzels (which were first boiled, then baked) and mézes kalács, or honey cake. These cakes are similar to "gingerbread men" cookies, except they have many designs (such as hearts and flowers) and colors decorating them. The Hungarian newspaper, Toledo described the St. Stephen's Búcsú held on August 23, 1936. The mézes kalács was sold at a booth in front of the school and included the following shapes: heart, sword, soldier, doll, basket, and guitar. Parishioners say the mézes kalács sold at St. Stephen's was brought in from Cleveland, and Mrs. Gottfried says this was after World War I. Mézes kalács was sold through the late 1930's.

A ball game would take place, where the Birmingham Terrace is now, involving a team from St. Stephen's, one from Detroit's Holy Cross, and one from Cleveland's St. Elizabeth. The winner of the first game would play the third team.

Before the present church was built in 1914, Mrs. Ed (Helen) Patrilla remembers the picnic celebrations on the grounds (where the church building now rests). The celebrations included speeches, ice cream socials, refreshments, and Hungarian music.

After 1914, then, parishioners remember taking the celebration to Collins Park. After the church services, people paraded down Genesee with a band, then down York Street to the park. Some of the children carried Hungarian flags and some carried American. J. Oscar Kinsey remembers Father Eordogh driving his car in the parade. At the park, drinks and ice cream were available, but people usually brought their own picnic lunch. Music and dancing followed.

For many years (at least by 1930),<sup>418</sup> the picnic was held at Suto's Farm. Other locations were also used, such as Getzinger Farm in 1939. Bus transportation was available from the Church to the picnic. John Virag's Orchestra would play; drinks, kolbász, sandwiches, and stuffed cabbage were offered. The Children's Picnic (a separate picnic at least by 1930),<sup>419</sup> was held either on Parish grounds or a location such as Suto's Farm. It often featured ball

games, contests, booths, refreshments, and dances in the evening. There were no picnics from 1942 through 1946 because of the war. Then the parish decided in 1947 to hold two picnics at Suto's Farm, a Children's Picnic as well as the St. Stephen's Day Picnic.

By the 1950's, Steve Sabo's Orchestra was playing at the picnics. The picnic held on August 24, 1952 was held on school grounds (and remained there). The Parish Picnic held June 14, 1953 advertised the best kolbász, stuffed cabbage, refreshments, and Hungarian pastry, as well as a raffle for a 1953 Deluxe Chevrolet and other prizes. Admission was 50 cents for adults and 25 cents for children, with all proceeds from the affair used to defray the cost of the church window repairs. Car raffles continued at these Parish Picnics in June, with Chicken Paprikás dinners added during the June 12th, 1955 picnic (dinner and admission \$2.00; picnic only 50 cents).

Money was being raised to build a new school addition. Finally, the two picnics in 1958 had to be held at Suto's Grove due to the construction work on the new addition. The Parish Bulletin, May 25, 1958 stated, "Almost every family owns a car, therefore, there will be no bus transportation." After the school addition was completed, car raffles were held at the St. Stephen's Day Picnics, along with Chicken Paprikás dinners. (In 1980, the raffle was for a \$2,000 prize.)

Starting in 1962, the Annual Children's Picnic was held at Pearson Park, and a special second collection prior to the picnic would be taken to buy refreshments for the parish children from "0 to 14." Beginning in 1974 this Children's Picnic was held at Collins Park, but the last few years it has been held at various locations.

In 1974 the Birmingham Ethnic Festival was planned as a celebration for the stopping of a Consaul overpass and of an expanded Consaul Street. People felt this would have divided and destroyed the Birmingham neighborhood. By celebrating the festival in 1975 around St. Stephen's Day, the Parish's St. Stephen's Picnic was stopped. In 1984, however, the Holy Name Society revived the picnic festivities and held a Parish Picnic at Oak Shade Grove (formerly Eichen's Grove).

#### Hungarian Independence Day, March 15, Szabadság (Liberty) Day

On March 15, 1848, led by Louis Kossuth, the Hungarians revolted against Austria, an unsuccessful attempt to separate from the Habsburg rule. This day, known as Hungarian Independence Day, was celebrated by Toledo Hungarians even during the early years of the Birmingham neighborhood. A Toledo Blade article in 1907 mentioned that this day was celebrated each spring. Festivities included an interchange of social visits, the drinking of sör-bor (beer) and "hot-tea" (a powerful concoction of tea and rum), and concluding with a *csárdás* dance at night.<sup>420</sup>

During the early 1900's (before the Hungarians in America developed their mixed feelings due to the nature of World War I, which placed Hungary and America on opposite sides), lavish parades and heroic speeches were a part of the festivities. Some parishioners

remember Mr. John Strick, owner of Strick's Hall, and a friend riding white horses in the parade, followed by a Hungarian band. Then a dance would follow at Strick's Hall, now the Pladium. Mrs. Ed Patrilla remembers parades going down Genesee Street to the Palm Theater on Paine Avenue, where speeches were given. Several parishioners remember Hungarian Independence Day as a school holiday from St. Stephen's School.

During the 1930's the Toledo Hungarian newspaper (which began publication in 1930) reported elaborate Hungarian Independence Day celebrations. Most celebrations included speeches both in English and Hungarian and the national anthems of both America and Hungary. Hungarian poems were often recited by the school children and sometimes plays were presented (for example, "Fekete Toborzo" in 1935). The 1932 paper mentioned a special broadcast on WSPD radio and a special program at the Birmingham Library.

The Parish Bulletins (collected since 1939) mention a Golden Jubilee of Hungarian Settlement on March 16, 1941. It advertised: "All the Toledo Hungarians First Combined 'Hungarian Day' Freedom Day Program." During the following years, such "combined" programs with other Birmingham churches were held at St. Stephen's Hall on the Sunday closest to March 15th. John Virag's Orchestra opened the 1941 program. St. Stephen's Choir and the Hungarian Reformed Choir sang. Different priests gave speeches. The choirs and audience sang both the American and Hungarian national anthems. Children recited Hungarian and American patriotic poems. Some of the speakers from the 1941-43 programs included: Toledo Mayor John Q. Carey (1941 and 1942 program), Toledo Times editor Harold H. Hartley (1941), Toledo Mayor Lloyd E. Roulet (1943), Toledo Blade editor Grove Patterson (1942), C. Barnes Walbridge, a Red Cross Representative (1943).

These patriotic programs are very interesting in view of the fact that the war was raging and the Hungarian Americans chose to demonstrate their loyalty. The programs continued through the 1940's, but no program was mentioned in the Parish Bulletins by 1949. In 1950, a few commemorative badges were available at the rectory. The Parish did celebrate Hungarian Independence Day, Sunday, March 15, 1959. This was requested by the Freedom Fighters' new Hungarian Sports Club, which had just started a soccer team.

Asked why the people at St. Stephen's don't celebrate Hungarian Independence Day, Father Hernady replied: "The role of the ethnic parishes is to adjust the people to the local customs and the local traditions. So we keep our Hungarian religious traditions, but necessarily we don't go into the political part of the Hungarian life. Because we firmly believe that we are Americans. We celebrate the American national holidays. Of course, we remember the Hungarian holidays, too, somehow. But I think that's not the roll of the Church."<sup>421</sup>

### Szüreti Bál, the Grape Harvest Dance

Emil Lengyel describes the grape harvest in Hungary:

The vintage is a special time for Hungarians in the grape-producing regions; "szüret," the vintage, also means "great" and "glorious." Long, dry summers ripen the grapes. Peasants visit the wine cellars which are built into the vineyard hills to sit around, look at the grapes, smoke their pipes, and drink a glass of "nectar." Suddenly, at harvest time, the vineyards hum with life. A gypsy band appears, and there is music and singing. Girls swarm around in their gay dresses. A procession of young horsemen gets under way, to swing through the town and end up at the village inn, where toasts are offered and everyone has a good time. This is the last farm festival of the year, followed by the quiet of the late autumn and the winter snow.



Grape Festival (c. 1914-1916), Szüreti Bál (photo courtesy of Mrs. Gabor (Elizabeth) Gottfried).

The celebration of the Grape Festival Dance in the Birmingham community was celebrated in the early years of the century at Strick's Hall-Yard (the adjacent lot of Strick's Hall, now known as the Pladium). Grapes, as well as apples and pears were hung from wires strung across the yard. People can remember in the 1930's (which may have taken place many years before) a Hungarian band riding a wagon pulled by horses (later a truck was used). The band played music while costumed people paraded behind, through the neighborhood and ended at the yard for further festivities. Such parades were celebrated through the 1960's.

Mrs. Joseph (Julia) Toth said that these activities took place at St. Stephen's after the 1924 school hall was available. The St. Emery Society sponsored these dances. The Mothers' Club sponsored a separate Harvest Dance, starting in 1939, in September as well. Children and mothers (later only the children) would each practice dances and perform at both functions wearing Hungarian costumes.

These two Harvest Dances were sponsored yearly through 1960. The Mothers' Club continued its dance through 1965.

### Hungarian Night

On August 17, 1969, the first Hungarian Night Dinner/Dance was held, which carries on the spirit of the Szüreti Bál. This was planned by the School Board. The Mothers' Club helps with set-up and serving the food. A Blade article describes some of the activities at such a festival: "Robert Toth reaches for tempting grapes decorating the ceiling at St. Stephen's Church and is stopped 'policewomen,' Mrs. Leo Hodge ...and Mrs. Paul Jacso. Anyone caught 'stealing' the grapes ...was 'fined' by a mock court, with proceeds going to the St. Stephen's school for improvements and supplies. Women and school children, both dressed in colorful costumes arrested several of the 500 guests and brought them before Maumee Municipal Judge Louis Fulop, who gave out fines, ranging from \$1 to \$3, depending on how many clusters of grapes were taken."<sup>423</sup>

Today's Hungarian Night is held in October with the traditional Chicken Paprikás and cabbage roll dinner. With dimmed lights, the



Szüreti Bál parade in 1952.



Stealing grapes at the Grape Festival in 1972 (photo courtesy of The Blade).



school basement has a restaurant atmosphere. Wine is on the table. The "grape stealing" is still practiced and there is Hungarian music and dancing. Hungarian paintings are raffled and some may be bought. Other Hungarian items are raffled.

Since 1972 the Toledo Hungarian Club sponsors a Grape Festival (Szüreti Bál) in September at St. Stephen's Hall. In 1984 the Magyar Dancers of Toledo sponsored a Szüreti Bál beginning with a Harvest Parade at Calvin United Church and continuing with a Goulash Dinner and Dance, held at Holy Rosary Church.

### Feather Party

Thanksgiving dinners were held at the church before the "Feather Party," which Mrs. Gabor Gottfried remembers starting with Father Reineck in 1939. For example, Father Eordoph's Silver Jubilee was celebrated on Thanksgiving Day in 1922. The Toledo Hungarian paper (which began publication in 1930) mentions a Thanksgiving dinner in 1930, where the children performed for Father Eordogh's 33rd Anniversary of his ordination. (Such celebrations for Father Eordogh's birthdays or jubilees were quite popular during Father Eordogh's pastorate.)

The Parish Bulletin, October 29, 1939 reported: "It was finally decided at the last trustees' meeting that the parish will again conduct a 'Drive' to raise enough money to pay the interest on our debts and to meet all the other expenses that we have during the year. For the benefit of this Drive we will have a 'Feather Party' on the Sunday preceding Thanksgiving Day, that is, on November 19. Turkeys, ducks, and chickens will be raffled; a genuine Hungarian supper will be a part of the festivity." A Parish Bulletin in 1941 mentioned that about 30 turkeys would be raffled.

Such dinners held during these early years of the Parish relied upon the donations from the farmers in the Parish, who were not solicited for other donations during the year. Mrs. Gottfried reports that the cooks had quite a job on their hands as all these live chickens, ducks, and turkeys were brought to the women to be killed, plucked, dressed, and cooked! A Parish Bulletin in 1946<sup>424</sup> described what had become the Annual Feather Party: "There will be 50 turkeys raffled, also some chickens and ducks. There will be five door prizes: 1st and 2nd, a chicken; 3rd and 4th, a duck; 5th a turkey. The price of the ticket is \$1.50 which entitles you to a good Hungarian chicken paprikás dinner with stuffed cabbage and, if you're lucky, to one of the fine door prizes. The dinner will begin at 4 o'clock and will be served till 10:00 p.m. Father Reineck and Andrew Dancsak and Andrew Nyitray, trustees, will go to the farms on November 13 and 14 to collect chickens, ducks and turkeys."

By 1950 the women planned to serve 500 people at two servings, but by 1953--600 were served at three servings. This continued until 1962, when one serving was planned for Saturday and three servings on Sunday. It wasn't until 1982 that the women again had only two servings to prepare. Dinners are now \$7.00. Turkeys and liquor are raffled, along with the Rosary Altar Society's raffle.

## Banquets

Banquets were held before the Feather Parties began in 1939. Mrs. Gabor (Elizabeth) Gottfried remembers wedding receptions and banquets held in the old church/hall on Genesee, transformed into a hall after the present church was built in 1914. She remembers roasted chicken dinners with dressing, rather than Chicken Paprikás, being served. An elaborate two-day celebration for Father Eordogh's Silver Jubilee on Thanksgiving Day of 1922 included a dinner for over one hundred. After the school hall was built, larger banquets were held. The first gathering in the spacious hall of the new school building was on Sunday, July 6, 1924, closing St. Stephen's Silver Jubilee celebration. The banquet was attended by about 1,000 people.

Mrs. Gottfried said that in the early years, after this school hall was available, the Parish had its own pots and pans, but few dishes. The cooks, called the Kind-Hearted Women, borrowed dishes from the Reformed Church. Mrs. Simko, who lived across the street from the church and school hall, was in charge of the borrowed dishes.

Gradually, dishes were acquired by the Altar Society, which was organized in 1930. The Society would rent the dishes to users for a fee, which eventually paid for them. The Parish did report expenses for the 1938 Jubilee as \$694.22; this price included some dishes and silverware.<sup>425</sup>

At some point in time, the Kind-Hearted Women prepared Chicken Paprikás. This dinner was so well-received that it became a favorite at St. Stephen's. The Toledo Hungarian paper mentioned a Chicken Paprikás dinner to be held on August 26, 1934, admission 50 cents. It was hoped that farmers and businessmen would use their cars to help collect from the farms.

## Hungarian Food

Hungarian cooking is described as having developed a special character, different from that of every other nation. "This individual character has been obtained through the use of certain raw materials of particular taste, combined with the application of special cooking techniques. Lard rendered by a special method, tasty onions, seasoning paprika, fresh green pepper, tomatoes, piquant sour cream, special dough flour, poultry fattened by particular methods ...the preparation and diverse applications of roux, (thickening made of lard and flour, browned to various shades, with spices added) distinguish to a great extent Hungarian cooking from that of other peoples."<sup>426</sup>

The popularity of Hungarian cooking is demonstrated by the many sales of St. Stephen's Secrets of Hungarian Cookery. This cookbook began as a Mothers' Club project in 1962. J. Oscar and Hazel Kinsey solicited \$750 worth of ads to pay for the first printing. About 1965, the Cookbook project was undertaken by the church, with Mrs. Kinsey taking care of all orders. She said that the cookbook has made over \$60,000 with all proceeds going to the school.

There are copies all around the country and it has been shipped as far as China. There is a copy in the Congressional Library. A copy was sent to President Kennedy and President Johnson, and to celebrities such as Art Linkletter. Five copies were sent to the Toledo Lucas County Library when the book was published and the library has been buying books for its branches ever since.

Over the years St. Stephen's has been host to many jubilees, weddings, and dances--not only for its parishioners, but for other friends in the neighborhood. Many church dignitaries enjoyed coming to St. Stephen's for the delicious meals.

In 1917 a group was formed, called "Our Kind-Hearted Women" for the purpose of cooking and baking for the church banquets. Andy Packo remembers how busy his mother, who served as head cook, was because Father Eordogh (later Monsignor) was always having some celebration. The women had to kill the chickens, pluck, dress and cook them.



Kind-Hearted Women, 1924.

These women not only did the work, but they were among those who donated most, if not all, of the ingredients for a meal, so that banquet earnings were clear profit. Sr. Laureana directed much of the group's work. At Father Eordogh's two-day Silver Jubilee celebration in 1922, the women served beautiful meals. Plays, encouraged by Sr. Laureana, were performed to raise money.

Another head cook was Mrs. Michael Lasnovszky. She became ill in 1951 and was told to rest so Fr. Reineck asked one of her assistants, Mrs. Joseph (Julia) Toth to be in charge of the Feather Party, serving 500 people. Mrs. Toth, who had been with the cooks since 1938, was somewhat hesitant. Yet, she took charge and the Feather Party was a great success. Thus, becoming head cook thereafter, Mrs. Toth helped in the kitchen until her retirement in 1983, when the Parish held a special banquet in her honor! Mrs. John (Anna Mae) Zajacs began the duties of head cook in 1980, thus relieving Mrs. Toth of those responsibilities.

Many parishioners remember some of the cooks at St. Stephen's (Mrs. Mary Kavasonski, Mrs. Kekes, Mrs. Simon, Mrs. Barbara Lasnovszky) who would come out of the kitchen with a towel "bandage" around her hand, collecting money. In her book, Dömötör said this is an Old Country tradition practiced throughout Hungary. Complaining that the "gruel" had scalded them, the cooks would collect "gruel money."<sup>427</sup>



Cooks, 1958.



Cooks, 1970's.

Besides the famous Hungarian dishes (such as, Chicken Paprikás, Pigs-in-the-Blanket, goulash, pastries and cakes), many parishioners also partake in a bacon roast picnic. This is called Sültni Szalonna, nicknamed "Hungarian Turkey." Jowl bacon is roasted over an open wood fire, using a long, pronged fork. As the bacon warms, the juices are dripped over thick bread slices, which are covered with onions and tomatoes--and for some, green pepper. After the bacon cooks, slices are cut off, thus allowing more juices to drip. Many add these tasty bacon slices to their breads as well.

This meal was prepared by the Hungarian farmers and shepherds in the fields. In a typical Hungarian village, "during the spring plowing and the first work in the vineyard, everyone has grilled bacon for lunch. The people of the field neighborhood gather and grill their bacon on one fire or on separate fires near each other. Should any of them have a hut or a shady walnut tree in his vineyard, the whole neighborhood meets there, where it is cool, and eat and rest together."<sup>428</sup>

## Hungarian Music

Hungarian music is described in Lengyel's book:

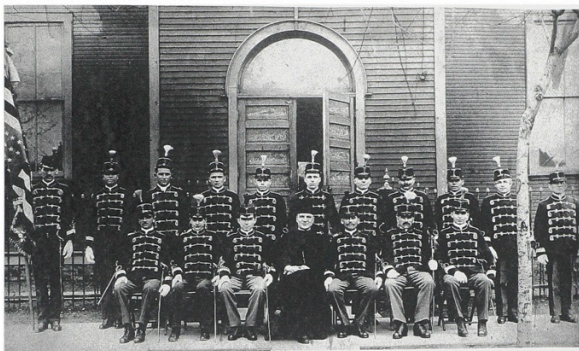
According to an old proverb, the Hungarian is happiest when he is in tears. He wants music at weddings, at funerals, at religious and farm festivals, and much of his music is sad. Two great twentieth-century composers, Bela Bartok and Zoltan Kodaly, collected the songs of Hungary. Most of them are sorrowful, because the life of the poor man is sorrowful.

The outside world is more familiar with the gay songs of Hungary, or with the mournful songs brightened up by great composers. Everyone knows the ecstatic Hungarian rhapsodies of Franz Liszt and the dances set to music by Johannes Brahms. Hungarian tunes found their way into some of Beethoven's music and into the melodies of the King of Operetta, Johann Strauss. The best-known composers of contemporary "Viennese" music, Franz Lehar and Imre Kalman, were both Hungarians. <sup>429</sup>

A Hungarian band formed very early in the Birmingham community. <sup>430</sup> John Lengyel formed the first Hungarian military musical ensemble in 1903. He called it the Rakoczy Band--named after a famous Hungarian Hussar general. Mr. Lengyel served as first president and Julius Bertok took over the management a short time later and was president. Mr. Bertok ordered genuine Magyar Hussar uniforms for the band members while visiting in Europe and the band appeared for the first time in them at the dedication of the McKinley Monument in Courthouse Park. The band took part in the dedication of the Kossuth Monument in Cleveland. This group disbanded as a result of the depression of 1907.



Rakoczy Band, 1906, Gustave Koehler, Dir.  
(photo courtesy of Julius Vargo, Sr.).



Rakoczy Band (#2), c. 1913, in front of old church on Genesee Street.

At the time of war in 1914, St. Stephen's Parish organized a number of young men into the St. Stephen's Band. (Note: Members came from the three Hungarian Parishes.) Michael Fulop (who became the leader), Stephen Tarczaly and John Virag helped form the group, consisting of men from Birmingham. The group purchased new American-style uniforms. The St. Stephen's Band often marched ahead of groups of World War I Birmingham recruits through the city down to the depot. This group disbanded during prohibition. Sometimes, John Virag would gather some members to play at functions.



St. Stephen's Band.



Michael Fulop, the leader of the old St. Stephen's Marching Band, again organized a Hungarian band (before 1926)--including some of the past members of the Rakoczy Band. Mr. Fulop was the leader; John Virag, President; Julius Rakos, Sr., secretary; and Julius Vargo, treasurer. This band only lasted a short time.

In the 1920's, John Virag organized his own Hungarian Gypsy Orchestra. Steve Sabo (changed from "Szabo" in 1935) remembers playing in this orchestra from about 1929 to 1934. Other members included: Paul Thomas, Louis Orosz, Andy Nyitray, Paul Nyitray, Paul Dobos, and George Takacs. This group played at many St. Stephen's functions.



John Virag's Orchestra: George Takacs, Paul Nyitray, Sandor Pirka, John Virag, Louis Orosz, Andrew Nyitray, Paul Thomas.

When Steve Sabo left the Virag Orchestra in 1934 to start his own American Orchestra, Joe Szegedi joined the Virag group. Joe Szegedi said the group played constantly for neighborhood functions. The Hungarians did not need prompting for a festive celebration with music. The churches were constantly celebrating anniversaries. Other celebrations included: weddings, christenings, and house-warmings. The parishes sponsored holiday dances and fund-raising dances, one of the main ways to raise money.



First orchestra at Tony Packo's, opening night December, 1939: Joe Szegedi, assistant to leader, Louis Orosz, bass fiddle, Paul Dobos, cimbalom, Andrew Nyitray, second fiddle, John Virag, leader.

In 1939, the Virag group offered to play at Tony Packo's, which at that time had only a jukebox. They played the weekends of Christmas Eve and New Year's Eve. From then on, they played on weekends until John Virag purchased Strick Hall (later the Pladium) and organized the Gypsy Camp Restaurant/Cafe.

John Virag organized a different group of musicians (some members from the Toledo Symphony, some gypsies) to play at the Gypsy Camp. Joe Szegedi then took over the Gypsy Orchestra and this group continued to play for the neighborhood functions--until he left in April of 1942 to serve in the war.

Joe Szegedi said that about 50 to 60 men from the neighborhood were drafted at that time and met at Tony Packo's, the day before Easter. A gypsy band played for them at the restaurant, until the men left on buses to the Pennsylvania Station on Summit Street. The gypsy band followed the buses and appeared at the depot. The band played Hungarian music until the train departed.

John Virag died in 1946. After the war, Joe Szegedi reorganized his Hungarian Gypsy Band. Julius Rakos, Sr., Julius Rakos, Jr., and Radocy boys (Ernie and Jim), Buddy Jacobs, Jr., and Paul Bertok played in this band, which played for about 20 years. When Joe Szegedi left the band to run his father's store on Consaul in 1964, Julius Rakos, Jr., took over and the Julius Rakos Hungarian Orchestra played through 1983. In 1970, Joe Szegedi was able to rejoin the group. Mr. Rakos explained that the group would continue, but there is a difficulty finding violinists.





Julius Rakos and his Continental Orchestra.



Steve Sabo, Julius Nyitray.

When Steve Sabo came home after the war, he organized his own Hungarian Gypsy Orchestra, which played for many years at St. Stephen's functions. This group included Paul Thomas, Tony and Louis Balogh, and several gypsies from Detroit.

J. Oscar Kinsey remembers that when John Virag died (February 4, 1946), about 50 to 100 gypsies from all over the United States came to his funeral. They played in a procession from his home to the Hungarian Reformed Church (Calvin United). The Birmingham musicians also joined this procession.

#### Festivities Following A Religious Ceremony

Most articles describing Hungarian customs describe the people's love for celebration with good food and plenty of wine, along with dancing and Hungarian music. The Hungarians at St. Stephen's are no different.

Sometimes a band would play at a baptismal gathering.

A baptism in the Old Country was "a grand festive occasion for a very long time, sometimes almost equalizing the wedding in its splendor....Godparents generally played important roles in the child's life, and the godfather was often appointed best man at the wedding."<sup>431</sup> This was the case at St. Stephen's, as well as the godmother serving as matron of honor. In Hungary, "on the day of the baptismal feast itself, presents are given to the child, and the feast itself is a picnic to which each guest makes a contribution."<sup>432</sup> People in the neighborhood often bring dishes of food or cakes to a celebration such as a baptismal gathering.



First Communion, 1924.

The baptisms at St. Stephen's even today have this same spirit of family festivity. Many families celebrate a child's first Holy Communion in a similar manner--some even do so at a child's Confirmation.

In the early years it was a must to baptize the child as soon as possible--usually the first Sunday after birth, following the benediction service.

Today, family groups meet at the end of the month, after the 12 noon Mass, to have their new family members blessed.

Mrs. Anna Fabos and Mrs. Ann Zsigrai gave some idea about responsibilities toward a new mother. Although relatives and friends still help her, for many years it was a must to cook for the new mother, until she recovered her strength. This was especially a practice for godparents, who often supplied food for a week; chicken soup, stuffed chicken, breaded veal, Hungarian cakes, etc. <sup>433</sup>

If you were called to be godparents (who, like today, need to be practicing Catholics), you were considered to be very close to the family. Godchildren gave you pictures. You were responsible for the child spiritually, and financially responsible too. There were children whose godparents took over when the parents died.

"'Wedding' is lakodalom in Hungarian, and the word also means 'feast.' The party lasts for days, sometimes for a week, and there is continual eating, singing, and dancing. All kinds of special dances, with special meanings, are performed by the guests and by the bride and groom. Jugglers perform their tricks, and a beautiful pageant may wind up the festivities."<sup>434</sup> Weddings at St. Stephen's are not just family events; they are neighborhood events. It is not unusual to have five or six hundred people attending.<sup>435</sup> In fact, before World War II, to make sure people would attend church on Sunday, Msgr. Eordogh wanted all weddings to be held on Tuesday. He didn't like the two- to three-day weddings.

Other customs were brought over from Hungary. For example, before 1940, there used to be door-to-door wedding invitations. Several weeks before the wedding, the best man and another man from the wedding party, dressed in suits, invited people at their homes. A light, bamboo shepherd's staff, only three-feet long (which could be purchased in the neighborhood), was carried and decorated with a white-ribboned bouquet, including rosemary leaf stems and a white carnation.

The wedding party met at the bride's house and left for the church, the best man leading the bride. Mrs. Gabor (Elizabeth) Gottfried, married in 1927, remembers everyone leaving her house by 9:00 a.m. Her mother couldn't go to the church because she was too busy cooking. Mrs. Gottfried feels that by the 1940's, wartime, most families had access to a car, and the walking procession to church stopped.

"Tradition" in Webster's Dictionary is defined as "an inherited pattern of thought or action." People practice what they know, what has meaning for them in their lives. Most of the traditions practiced here in Toledo's Hungarian community, like the szalonna roast, have their roots in the Old Country culture.

For example, there is the bridal dance at the wedding reception, where the "bride is for sale" and the people pay to dance with her. Recorded as far back as the year 1050, it was the custom of the young man to offer a price for the girl, usually in the form of animals, during the marriage proposal ceremony.<sup>436</sup>

Words remain in the language, recording this custom:

eladó lány -- "girl to be married off or sold"

vő -- word for "son-in-law" originates from the word vevő, meaning bidder

meny -- the word for "daughter-in-law," originally referred to the fur that was given in exchange for the girl (menyét = weasel)

At St. Stephen's, someone is in charge of banging the collection pan to gain everyone's attention, and usually he is yelling for more participants in the process. He yells, "Eladó a menyasszony," or "Bride for sale." Then there is another person assigned to separate the bride from one dancer to the next. The groom is the last dancer, throwing his wallet in the pan! This collected money is usually considered "honeymoon money."

The people at the reception would often eat Chicken Paprikás dinners and dance the csárdás, the national peasant dance of Hungary. In 1907, Louis J. Beecher described the dance, as performed at Strick's Hall, in the Toledo Daily Blade: "The dancers face one another squarely and dance almost at arms' length. The lady's hands rest upon the shoulders of her partner, who, placing his hands just under her arms, guides her lightly and skillfully. First they sway from side to side, in tune to the music, for a moment, next doing a little combination shuffle and jig step, and finally, in wild abandon whirling rapidly round and round to the right, coming to a dead stop with a jump and quickly reversing the whirling motion to the left. Ten minutes of such dancing would put the average American woman in a state of collapse that would necessitate a hurry call for the doctor, but these Magyar children, who have lived close to nature, chide the musicians if one csárdás continues less than twenty minutes, and they want the intermissions short."<sup>437</sup>

Soup-making for weddings in the neighborhood often included making csiga, a seashell noodle. "On the Hungarian Plain the making of special noodles for the soup formed a separate ritual in itself and was accompanied by dancing."<sup>438</sup>

At St. Stephen's until the 1920's, the people used to tie up the bride's hair, and put on a kendő (a scarf), indicating she was now a married woman. In Hungary, "for many centuries the ritual of removing the girl's headdress and donning the cap has been the symbol of reaching womanhood."<sup>439</sup>

Many parishioners remember some of the cooks at St. Stephen's (Mrs. Mary Kavasonski, Mrs. Kekes, Mrs. Simon, Mrs. Barbara Lasnovszky) who would come out of the kitchen with a towel "bandage" around their hands, collecting money. This is an Old Country tradition practiced throughout Hungary. Complaining that the "gruel" had scalded them, the cooks would collect "gruel money."<sup>440</sup>

### Funerals

During its earliest years, Birmingham followed the generally practiced tradition in America, as it was in Hungary, of taking the remains of the deceased back to the family's home.

Mr. Hoefflinger, a funeral director located on Platt Street since 1877, served many of the Hungarian people who had settled in Toledo.

J. Oscar Kinsey's father, Stephen, came to Toledo in 1918 from

Lorain, Ohio. Stephen opened a funeral home on Front Street, in the old Bartok building near Packo's. In 1920 the business moved to a building on Genesee near Bogar and in 1923 moved to 1935 Consaul, which is now known as Consaul Tavern. These buildings were rarely used to house the remains of the deceased. Mostly those without family needed this service.

Changing tradition forced Stephen Kinsey to build a larger funeral home, and in 1928 he opened at the present location on Consaul.

When funerals were held at the home, Oscar said that in many instances the people had to remove a window and window frame in order to get the casket into the house. Furniture was moved around, and sometimes out, to make room for visitation.

A flowered funeral wreath with dark flowers, many times with a black ribbon, hung on the front door of the family who lost a loved one. A white wreath was used for a child.<sup>441</sup> In Hungary, some peasants displayed a black flag outside the home. In Birmingham, Masses were offered for the deceased's soul, but flowers were not in abundance. When flowers were in bloom, friends and relatives would cut them from their gardens and bring these flowers to the home of the mourning family. Many times an ordered flower arrangement would have a clock face designating the time of death.

St. Stephen's would ring the bells, as practiced in Hungary, to inform the community that someone had died.<sup>442</sup> The knell differed according to whether the dead person was a man, woman, or child: three bells for a man, two bells for a woman, and a small bell for a child. The appropriate bell would ring before the church bells ring at 6:00 a.m., 12 noon, and 6:00 p.m., and they continue in this manner until the funeral Mass. The bells at St. Stephen's were changed to electric in 1958, and a special lever was installed for the funeral bells; however, this lever has not been in operation for the last few years. Calvin United rings the death bells, changing the usual 8:00 a.m., 12 noon, 6:00 p.m. bells to 7:00 a.m., 12 noon, 7:00 p.m. St. Michael's stopped this practice in the 1950's when they no longer had a bell ringer.

Hungarian immigrants brought many customs over to America, including some very old folk customs which originated when the people were pagans, nature-worshippers, before the coming of Christianity. Such customs strongly resisted the laws of the Church.<sup>443</sup> Some of these folk customs in Hungary were similar to many found in neighboring countries at the turn of the century.<sup>444</sup> One such custom practiced in Birmingham was to cover mirrors in the home of the deceased. This was to prevent any evils from coming to the household.<sup>445</sup> Mary Bence mentioned that some families kept a draped cloth over the mirrors for a year, symbolizing the family's year of mourning. The practice of covering the mirrors stopped by 1920 in Birmingham.

As in Hungary, people in Birmingham would keep a vigil at night

in the house of the deceased for two to three days. Two to four men would stay up with the body, while the family rested. The men honored their friend by not leaving his body unattended, thus giving them the chance to praise the dead man's character, his courage and his kind heart.<sup>446</sup>

The family would make sure these men had plenty of food and drink for honoring the deceased, and many people in Toledo can remember that sometimes the drinks encouraged more sad songs and poetry than usual. By the early 1940's, this practice of having the home serve for funeral visitation stopped. For a few years after that, only a few families requested this practice, many times honoring the wish of a loved one before he passed away.

Mr. John Zigray, who lived on Valentine Street since the early 1900's, would come to the home, about one half hour before the funeral service. In a poetic canting rhythm, he would sing, assuming the role of the deceased, and bid goodbye to the relatives and friends. For example, if a wife died, Mr. Zigray would sing: "I am saying goodbye to my beloved husband, to my children..." and he would name the children one by one, canting for 15 to 20 minutes, depending on the family's size or the laments used. This practice stopped, his son Emery said, before World War II. Mr. Zigray died in 1954 and nobody took his place in this practice.

Church society members came to honor their deceased members. The Rosary Altar Society would pray the rosary in Hungarian for many years. Hungarian hymns would follow. When Mrs. Karcasak, who led the prayers, died in the 1970's, the rosary was then recited in English. And the Hungarian singing at the funeral home stopped.

On the day of the funeral, Oscar said the deceased was removed from the home in exactly the same manner in which he was brought inside. The funeral procession, like today, was led to church by the funeral director. In the early years, the family walked down the street behind the hearse. Funeral songs would be sung during this procession. As one person mentioned, "These songs would cut your heart out." Some songs were for infants or children. Some for women. Some were meant for anyone who passed away.

In church, the various Hungarian societies would display the appropriate banner for its deceased member. The Rosary Altar Society, for example, still carries on this tradition and displays the society's banner by the casket. The members are honorary pallbearers and they line the aisles of the church as the catafalque comes in and goes out. After the funeral Mass, members carry lighted candles while singing the following traditional Hungarian hymn (translated by Mrs. Gabor Gottfried):

Dress in your mourning clothes,  
All you members of the Rosary Society  
Because one of your roses has died.  
We will pray for her, in the name of Jesus,  
may she rest in peace.

One member of our group lies dead in front of us,  
In the sleep of peace.  
She already left us,  
So we are praying for her.

Pick up my body, dear Rosary members.  
To my prepared grave take my remains  
For my soul's glorification with the Saints  
That I can go to Heaven.

After the funeral service at the respective church, it was a custom to bring the casket to the front of the church and reopen it for a photograph. The priest would come out with the servers and the crucifix, and the mourners would gather around the coffin. Sometimes a photograph was taken at the home, or the casket was reopened at the cemetery. These pictures were often sent back to Hungary, some say to show what a beautiful funeral the loved relative or friend had. These picture-taking sessions stopped around 1930.

Following this photo session, the casket was closed and the procession to the cemetery began.

Cars were not available for a long time, so horse and buggies were used. Although Oscar's father leased a hearse, even in 1918, many people didn't have cars. Before 1920, a few Birmingham businessmen had cars and would let a family use their cars, as a gesture of goodwill. In time, others in the neighborhood purchased cars and these people would take time off from work to drive others to the cemetery.

So mostly the people traveled to the cemetery in horse and buggies. Oscar remembers in those days it took about two hours to go to Calvary Cemetery. The people would put hot bricks on the floor of the buggy to keep their feet warm.

A family could rent extra horse and buggies from the funeral director, and by the late 1920's they could rent cars. By the early 1930's most people had cars, so the practice of walking to church in a funeral procession gradually stopped.



Funeral.

Sometimes the funeral procession would be accompanied by a gypsy orchestra. After the church service, the orchestra would play a funeral march until the procession reached the Ash-Consaul Bridge.

Oscar remembers one funeral procession in particular. John Virag, who played in several Hungarian Gypsy orchestras, was known as the King of the Cimbalom. When he died in 1946 about 50 to 100 gypsies from all over the United States came to his funeral to honor him. They played in a procession from his home to the Hungarian Reformed Church, now Calvin United. The Birmingham musicians joined the procession.

Although the people mourned the loss of a loved one, they celebrated his happiness. "In Hungary, on the day of the funeral, mournful songs resound from early morning, when the procession begins....The burial continues with much wailing and sobbing, but when the mourners return to the house of the deceased, the feast begins. There is a grand array of food and drink, and the guests begin to sing and dance as if they were at a wedding. They see it as a wedding, since their neighbor has become the bridegroom of Heaven."<sup>447</sup>

In fact, in most parts of Hungary at the turn of the century, the people would hold a ceremonial wedding on the death of a young boy or girl.<sup>448</sup> In Toledo, some parishioners remember young girls dressed in white, as if a bride, when buried.

Gatherings after the funeral were held by the Hungarians in Toledo even in the early years. Oscar mentioned that some people came from 35 to 40 miles away. And as in Hungary, food and drinks were offered to these people before their long journey home.

In their joy, the people at St. Stephen's celebrate baptisms, First Holy Communion, and weddings--but, in a sense, they celebrate at a funeral as well. Lengyel describes it this way: "Many of the peasants believed that life on earth is a sad and sorrowful business; that after death, the immortal soul of man is transported to eternal bliss. The friends and relatives of the deceased mourn their own loss while they celebrate his happiness."<sup>449</sup> At St. Stephen's after a funeral, people usually gather at a home or hall, often bringing along food or baked goods, such as Hungarian cakes and cookies, to supplement the grieving family's offering of food.

(Note: Oscar was a salesman until he joined his father's business in 1942. His father died in 1962 and Oscar operated the funeral home with his mother. Shortly before his mother died, Oscar bought the business from her in 1965. Oscar still leases his hearse. His brother operated the funeral home with him at one time, and now Oscar's daughter Marishka, a licensed funeral mortician, works with him.)

### Sunday Visiting

All these celebrations mentioned above are family oriented. The family is still important today. Father Hernady stated that Sunday visiting is another very nice ethnic custom. The adult children visit their parents on Sunday after church. "The Sunday visiting is almost like ...in a non-ethnic community, the Christmas visit. Almost as strong. It's very good."<sup>450</sup>



ST. STEPHEN'S SOCIETIES AND CLUBS  
(through 1984)

St. Stephen's Society

St. Anna's Society

St. Stephen's Roman and Greek Sick Benefit Society started in 1897 with 90 members. Members included: John Broda, Mike Csizmar, John Fazekas, Steve Juhasz, George Kocsis, Julius Lassan, Joseph Molnar, George Majoros, Steve Madacsi, Mike Nyitray, John Pereszalai, Joseph Jakab, John Szeman, John Strick, George Strick, John Toth, Steve Torok, Joseph Toth and Imre Zavec.

By 1898 there were 128 members. (See index for numbers of other years of this society and other societies, as reported in Parish Reports.)

In 1924 there were 137 members in St. Stephen's Society, 103 members in St. Anna's Society (a branch of St. Stephen's Society, mentioned in Parish Reports as early as 1904, with 36 members), 32 members in a Rossford branch (which started in 1905), and 75 juvenile members (which started in 1914).

The St. Stephen's Society had also established a branch in Detroit, Michigan, called the St. Joseph Chapter. This branch soon separated from the mother society and eventually founded the Holy Cross Magyar Congregation, which became one of the Country's largest Magyar Parishes.<sup>451</sup>

After the Society's first twenty-five years, \$51,189.23 was collected, with the following expenses:<sup>452</sup>

sick benefits	\$15,445.17
death benefits	18,672.00
church donations	<u>12,706.19</u>
	\$46,823.36
cash on hand (1924)	\$ 4,365.87

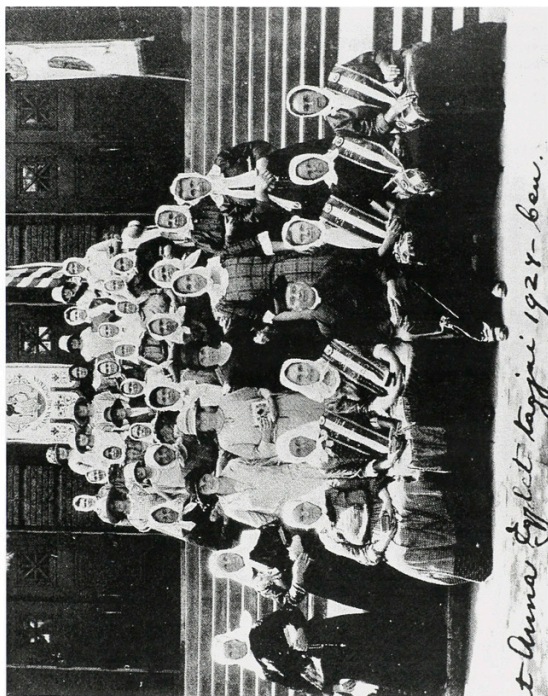


St. Stephen's Society, 1924.

The officers in 1924 were: Honorary President, John Toth; President, George Strick; Vice President, John Kiss; Secretary, Andrew Mascsak; Financial Secretary, Joseph Jakab; Treasurer, John Fortuna. John Barva and Louis Kuchta were past presidents. Paul Strick and John Vasko were Auditors. Mike Nyitray was Marshal. Flag Bearers were: Joseph Frederick, John Fazekas, and Andrew Pipoli. Sergeants-at-Arms were Andrew Mezei and John Swarcz. Trustees were Mike Nyitray and John Sedlak. Visitors of the Sick were John Kovacs and Joseph Demko. Children's Benefit Secretary was John Hollosi. Controller was Imre Gabor; Funeral Arrangers were George Pribics and Frank Jarcso.

St. Anna's Society officers in 1924 included: President, Mrs. Louis Prekop; Vice President, Mrs. Frank Stahura; Recording Secretary, Mrs. Michael Lasnovszki; Secretary, Mrs. Lawrence Zvara; Treasurer, Mrs. Joseph Toth; Controllers, Mrs. Ed Szucs and Mrs. Andrew Kandik; Auditors, Mrs. George Strick and Mrs. John Horvath; Flag Bearers, Mrs. Stephen Nagy and Mrs. Frank Kovacs; Sergeants-at-Arms, Mrs. John Ignacz and Mrs. Andrew Mezei.

The St. Stephen's and the St. Anna's societies dissolved in the early 1950's due to lack of new members. During these last years when it was still functioning, the members would each pay \$1.00 to the family of a deceased member and 10 cents for a gravestone. Monthly dues were 50 cents. In the early years of this insurance group, the members would sponsor a Disznótoros Vacsora (Pig Roast), which would offer all varieties of pork as well as sauerkraut.



St. Anna's Society, 1924.

## St. Emery's Roman and Greek Catholic Young

### People's Sick Benefit Society

St. Emery's began in 1898 with 32 members. It was a fraternal organization which helped the sick and families of the deceased. Officers in 1898 were: President, Joseph Jacob; Vice President, Joseph Simko; Recording Secretary, Paul Bubenko; Treasurer, Andrew Riczo; Auditors, Joseph Stofan, Stephen Mitro; and Stephen Toth; Flag Bearer, George Hornyak; Sergeant-at-Arms, John Zsigrai.

In 1924, there were 284 members with the following officers: Honorary President, Paul Bubenko; President, Joseph Szemetko; Vice President, Stephen Toth; Recording Secretary, Louis Kuchta; Treasurer, John Nagy; Financial Secretaries, Andrew Szemetko and Ignac Jacob; Controller, Andrew Lorincz; Auditors, Joseph Kerekes, Paul Papp, Joseph Toth; Funeral Arranger, Andrew Kandik; Flag Bearers, Andrew Jambor, Frank Cser, and Andrew Toth.

The 1924 Jubilate book listed the Society's financial report:

Total collected (as of 1924)	\$56,072.49
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#### Expenses:

Sick payments	\$21,164.85
Death payments	14,946.00
Masses	581.50
Gravestones	525.00
Church donations	4,113.24
Misc. gifts	886.20
State dues	1,487.50
Money to start St. Emery Club	500.00
Miscellaneous	<u>7,688.29</u>
Total expenses	\$51,892.58

#### Assets:

Cash on hand	4,179.91
Securities	1,487.91
Other assets	<u>1,090.50</u>
Total assets	\$ 6,758.32

The St. Emery Society members met monthly. The feast of their

patron was celebrated on November 5th. Members would pay monthly dues of 50 cents, a \$1.00 fee to a deceased member's family and 50 cents for the gravestone. The Society offered a \$7.00 weekly sick benefit. Juniors could join for 25 cents and those 15 years old and over could join for 50 cents.<sup>453</sup> In the late 1930's and early 1940's, St. Emery's members were instrumental in the Parish's support of the American Hungarian Federation.

The St. Emery Club was organized so that the men of the St. Emery Society could enjoy activities in the English language. This Club organized a Baseball Club in 1922, with members: S. Domonkos, J. Contos, J. Masney, B. Vargo, A. Balasz, Joseph Szemetko, E. Palinger, F. Packo, J. Vass, Ed Patrilla, S. Horvath, F. Lascko (Manager), and F. Gulyas. This was founded to help young men out of school to keep together and develop in their community. So even with the Hungarian language barriers, the men did well enough to win the City Championship, Class B, in 1922. (Note: The football team, the Birmingham Boosters, was not sponsored by St. Stephen's.)

The Hungarian Toledo newspaper in January, 1931, stated that the St. Emery Roman Catholics and Greek Catholics had a combined membership of 532, which helped insurance benefits. The Toledo newspaper, January 6, 1933, stated that St. Emery held its 35th Jubilee with a meeting, historical talks, songs (sung by the St. Stephen's Choir), and a supper.

On May 1, 1938, St. Emery Society celebrated its 40th Anniversary. A banquet was held with Msgr. Eordogh giving a talk and Joseph Molnar giving the history of the organization. The St. Stephen's Choir performed and Andrew Molnar delivered the closing talk. Of the 32 founders, the following six still survived (in 1938): Stephen Toth, Andrew Horvath, John Zsigrai, Stephen Zsigrai, George Hornyak and Joseph Szakovics. Total membership for the first forty years was 1,122. The Society had collected \$121,109.78 and paid out \$113,341.58; thus having a balance of \$7,768.20 on May 1, 1938. In 1938, there were 209 members.<sup>454</sup>

St. Emery's Golden Jubilee was celebrated on May 30, 1948<sup>455</sup> with Holy Communion, followed by a breakfast in the morning and a Jubilee Dance at night.

During the early years of the church, St. Emery's Society sponsored a New Year's Party, carrying on the Hungarian tradition of eating pork for good luck in the new year. All varieties of pork, Disznótoros Vacsora, were served at the dinner dance: Kolbász, hurka, töltött káposzta (Pigs-in-the-Blanket), székely gulyás (diced pork, sauerkraut, sour cream), and cigány pecsénye (crisp pork). The St. Emery Society again celebrated this festivity on February 5, 1955.<sup>456</sup>

For many years in September, St. Emery Society sponsored a Szüreti Bál, a Grape Harvest Festival. This festival was celebrated at Strick's Hall in the early years of the neighborhood. Mrs. Gabor Gottfried has a festival picture, dated around 1914, 1915, or 1916.



St. Emery Society, 1924.

St. Stephen's began holding the festival at their new school hall in 1924. The Parish Bulletins, collected since 1939, report that the St. Emery Society and the Mothers' Club both sponsored their own Harvest Dances. (Note: See Grape Harvest Dance in section concerning ethnic traditions.) St. Emery continued sponsoring the Harvest Dance through 1961.

Mike Pocs remembers members going to the church basement (present church built in 1914) where club members would meet socially. There were two pool tables, a punching bag, Indian clubs and a radio.

At an earlier date, a Toledo Daily Blade article, January 26, 1907, described some of the St. Emery members who went to Strick's Hall for a Saturday Dance. "Some of the men are members of St. Emery's and St. Stephen's societies. These wear military caps, and in addition the St. Emery's society boasts a fully uniformed detachment of twenty or more men, armed with swords. Nearly all have served at least three years in the Austro-Hungarian army, as required by their law. And these uniformed, virile, young men of military bearing, with splendid physique, powerful lung capacity, swarthy complexions and black moustaches waxed to needle points, are good to look upon. They are fit mates for the dark-eyed, buxom maidens they whirl round and round in the wild **csárdás....**"

"My people much blooded," explained one of the men in broken English, as though apology were needed for the old country dance. 'Like **csárdás**. Like to jump. May learn American dance some day,' he continued."

By the 1950's, very few members survived.

The St. Emery Society dissolved in 1961, and the Parish paid off its \$4,000 note to the Society at that time.



## St. Elizabeth Society

The St. Elizabeth Roman and Greek Catholic Women's Sick Benefit Society started in 1898 with 23 members. In 1924 they had 383 members, with the following officers: President, Mrs. Francis Kapalo; Vice President, Mrs. John Sztahura; Recording Secretary, Mrs. John Hegedus; Secretaries, Mrs. Michael Lasnovszky and Mrs. John Nagy; Treasurer, Mrs. John Kiss; Controllors, Mrs. Lawrence Zvara and Mrs. Gabriel Simon; Auditors, Mrs. Joseph Drugay and Mrs. John Karcsak; Sergeants-at-Arms, Mrs. John Szaladnya and Mrs. John Adams; Flag Bearer, Anna Szabo.

The 1924 Jubilate reported the Society raising \$355 for the 1923 Bazaar and donating \$1,355 for the new school. The following is the Society's financial report for 1924:

Total collected (as of 1924)	\$42,965.15
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### Expenses:

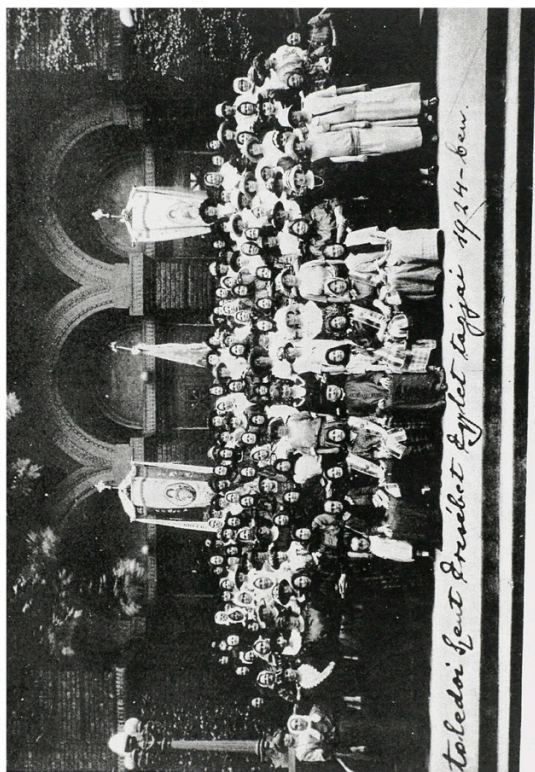
Sick payments	\$11,591.45	
Death payments	10,516.70	
Masses	295.00	
Black door wreaths for the deceased	325.00	
Church donations	5,537.20	
Gifts	1,583.75	
Misc.	7,081.21	<u>36,930.31</u>

### Assets:

Cash on hand	6,034.84	
Other assets	630.00	<u>6,664.84</u>

The Rosary Society, Sacred Heart of Jesus, and the Seven Sorrowful Mothers Society all eminated from the St. Elizabeth Society.

In 1931 the Hungarian Toledo paper ran ads saying that there was a sick benefit society of the same name which formed June 5, 1893. The Society formed in 1898 could be a reorganization of the earlier one, changed to meet the needs of the newly formed Parish. The 1931 ad advertised the Society for women 16 to 45 years of age. The monthly dues were 50 cents. There was a \$6.00 weekly sick benefit. The deceased's family would be given \$50.00 for a coffin, \$5.00 for a Mass, and 10 cents from every member for a stone. Each member was to give \$1.00 to the deceased member's family. The 1931 ad also mentioned a children's branch, charging 90 cents for admission but having no monthly dues. Each member was to give 50 cents to the family of the deceased child.<sup>457</sup>



St. Elizabeth Society, 1924.

Mrs. Gabor (Elizabeth) Gottfried remembers the \$6.00 weekly benefit (paying \$1.00 per day with no payment on Sunday). She doesn't remember the benefits figures as listed in this 1931 ad, but remembers the Society members each paying \$1.00 to the deceased's family and 10 cents towards the purchase of a gravestone.

The Patron Saint of the St. Elizabeth Society was celebrated on November 19th. (Note: The feast date of St. Elizabeth of Hungary is now celebrated on November 17th. Many dates of the Saints' feast days have been changed after Vatican II.) The Society would receive communion on that day. In 1933, the Society celebrated its 35-year Jubilee and presented a play in the evening. St. Elizabeth Society celebrated its Golden Jubilee on Sunday, June 6, 1948. Members received Holy Communion in a body with a communion breakfast after the Mass.

Through the years the St. Elizabeth Society sponsored many dances; for example, a Masquerade Dance (Maszka bálja), which was popular through the early 1950's. The Society also held ice cream socials in earlier years. About four times a year the Society held either a bake sale (Hungarian cakes, diós, mákos, kalács), a doughnut sale, or a sausage and hurka sale. These sales would help raise money for the needs of the Society.

In 1961 the Society disbanded, giving every member \$35.00. The Church owed the Society \$4,000 to repay an old note. However, the Parish Bulletin, November 19, 1961, reported: "In the name of all parishioners we like to express our deep gratitude to the members of St. Elizabeth Society for generously donating the remaining funds of the Society, \$4,000.00 to St. Stephen's Parish. May God bless all the living and deceased members of this great Society."

## Dramatic Club

(Magyar Önképző Kör)

Father Eordogh organized the Dramatic Club (around 1913-14) and from this group followed the organization of the orchestra and church choir. The Club developed so that the younger people could improve and understand the Hungarian language and heritage. Not only did the club strive to acquaint members, but it tried to improve each member's religious life and home life.<sup>458</sup>

The club produced two to three plays per year and sponsored card parties, picnics and dances. Former President John Louis Toth remembers a pig roast the club sponsored. It made a \$300 profit the first year and so was continued for several years. The meat would be roasted at Toth's Bakery (on Whittemore and Genesee).

Andy and Ann Packo said that Father Nemon (at St. Stephen's from 1929 to 1932) directed the best plays for the club. One year the children (mostly in the upper grades 6 through 8) produced a play, "The Life of Pontius Pilate," which lasted about three hours. Another three-hour play, a Passion play was directed by him in 1932. The Toledo paper on March 4, 1932, described this play with a cast of 59 people. Over 800 people attended.

In the Diocesan Yearbook, 1932, Msgr. Eordogh reported that the "Alumni Association and Dramatic Club mixed." The Parish Bulletin in 1939 announced that the Dramatic Club sponsored a program and dance on January 1st, but very little is mentioned about the club after that date. (Note: The Young Peoples Club started in 1939. See section about this club.)



Drama Club, 1924.

## The Choir

Father Eordogh organized The Dramatic Club (around 1913-1914) and from this group started the orchestra and the church choir. (As early as 1899 a choir was mentioned, celebrating the dedication of the first church.)

The choir was formed in 1914 under the direction of Frank Conrad, the director at Sacred Heart Church. He offered his assistance to St. Stephen's Parish. Martin Junga, a parishioner, served as one of the first presidents of the choir.

Some parishioners remember the school children singing at Mass before a Choir was formed.

Some of the members of the 1924 Choir included: Mr. Zsigray, Joseph Hornyak, Joseph Orosz (organist), Joseph Varady, Andrew Megyesi, Joseph Fuleky, Julius Kerekes, Joseph Molnar, John Stahura, Steve Orosz, Sr., Frank Veres, John Orszag, Louis Kristoff, Andrew Jakab, Andrew Molnar and Martin Junga.

St. Stephen's Men's Choir celebrated its 25th Anniversary in 1940. On April 14th of that year, on a Sunday evening, the Choir presented a play and a concert in St. Stephen's auditorium in connection with this Silver Jubilee. Admission was 35 cents.<sup>459</sup>

On October 18, 1964, the Choir celebrated its Golden Jubilee along with the Golden Jubilee celebration of the building of the present church. There was a Recital of Sacred Music at 4:00 p.m., followed by the Novena Closing at 4:30 p.m. The Banquet followed at 5:30 p.m. with Rev. Father Andrew Matesz, O.S.F.S., a former Choir Director as the guest speaker. A Dance followed.<sup>460</sup>

Elmer Molnar has the Choir record book of Frank "Smigut" Lesinski. In January of 1947 the Choir decided to have \$3.00 yearly dues. Mr. Lesinski listed the other choir members: John Molnar, Martin Junga, George Junga, Andrew Molnar, Sr., Andrew Molnar, Jr., Joseph Molnar, Paul Thomas, Matthew Junga, Joseph Fuleki, Anthony Molnar, Emery Molnar, John Csenzeri, Francis Szollosi, Steven Orosz, Frank Veres, Stephen Toth, Steven Orosz, Sr., John Gottfried, Steve Molnar, Bert Molnar, Elmer Molnar, Joseph Varady, George Kocsis, John Simon, Andrew Matesz. Emery Biro and Elmer Imre were included in 1949; and Edward Orosz and James Jakab in 1950.

The Parish Bulletin, April 16, 1950, stated: "We feel we have the best made choir in the city and diocese. We want to keep it. However, some of our members are getting old. We need new members and at once....talk to Mr. Joseph Molnar."

Today's Choir members, who sing at the 10:00 a.m. Hungarian Mass, still include Elmer Molnar (Director), Francis Szollosi, and Anthony Molnar. Other members are: Steve Juhasz, Paul Gunther, Fritz Toth,

Andrew Orosz, William Dobo, Andrew Major, Joe Hollo and Andrew Molnar, Jr.'s children (Andrew Molnar, Mary Jean Olah, Betty Jean Howald). Tony Zsigray is the organist.

St. Stephen's Mixed Choir was formed in September of 1976. It was organized by Father Hernady and Anthony Zsigray. The Mixed Choir's first appearance was Christmas Day of that year at 11:30 a.m. before Mass. This choir still sings at the 12:00 Mass. From 1978 through 1982 the St. Stephen's Choir combined with the Perrysburg Symphony, conducted by Sam Szor, and performed the Christmas segment of Handel's "Messiah" in December. Mr. Zsigray conducted the choir.



Choir, 1924.

St. Margaret's Society (Szent Margit Szövetség)

(Catholic Ladies of Columbia #68)

St. Margaret's Society was founded in 1917 with 75 members. Gizella Drotar and Barbara Lasnovszki were the founders of the society. (Father Eordogh later suggested that this society join with the National Catholic Ladies of Columbia.) Officers in 1917 were: President, Barbara Lasnovszki; Vice President, Rose Kralik; Recording Secretary, Gizella Drotar; Treasurer, Elizabeth Kuchta; Secretary, Gizella Szalona; Assistant Secretary, Elizabeth Laczko; Auditors, Katie Szabo, Mary Paczko and Kate Ferencsik.

In 1924 there were 124 members, including President, Margaret Drugaj; Vice President, Clara Barva; Recording Secretary, Gizella Drotar Serke; Treasurer, Elizabeth Kutka; Assistant Treasurer, Mary Prekop; Auditors, Mary Jambor and Mary Varadi. In September, 1932, the Society celebrated its Fifteenth Anniversary with a reception having a 35 cent admission.<sup>461</sup> In 1936, the club membership reached 393.<sup>462</sup>

In 1984 the club had 50 members with the following officers: President, Mrs. Anna Juhasz; Treasurer and Recording Secretary, Mrs. Hazel Kekes. Catholic Ladies of Columbia is nationwide, with its home office in Columbus. The club has served as a life insurance club since its early beginnings. Up until the 1970's, it held monthly meetings, but now the members send their money to the treasurer, Hazel Kekes, who has served in this capacity for the last twenty-five years. Membership includes some out of town and out of state policy holders. The club offers a Family Insurance Policy, a Life Policy--paid up at age 80, a 20-Year Endowment Plan, and a 20-Year Paid-up Policy (with Double Indemnity on each one optional). St. Margaret's also has a Junior Department (from birth to sixteen years old), which is mainly safety coverage.

A Parish Bulletin, stated: "The canonization of Blessed Margaret of Hungary was proclaimed in a decretal letter of Pope Pius XII dated November 13, 1943, has been published here. Her feast day is appointed to be on January 22, her birthday.

"Till now her feast day was observed on June 10. That is why St. Margaret Society will celebrate it this Saturday, June 10, receiving Holy Communion and offering the Mass in her honor."<sup>463</sup>

Through the 1940's the society sponsored some dances, bake sales, and card parties. Periodically it would donate money to the Parish. Since the 1960's, the club no longer takes part in these social activities.





St. Margaret Society, 1924.

## St. Ladislaus Society

(Catholic Knights of Ohio, Chapter No. 128)

St. Ladislaus Society originated in 1917 with 124 members. (A Catholic Knights of Ohio group was mentioned in the Parish Reports as early as 1904.) Like St. Margaret's Society (Catholic Ladies of Columbia No. 68), the society served as a life insurance club. Monsignor Eordogh took credit for changing St. Ladislaus and St. Margaret's Societies in the early years to societies with national organizations.<sup>464</sup>

The officers in 1917 were: President, John Kayser; Recording Secretary, John Rollauf; Financial Secretary, John Mariassy.

In 1924, membership consisted of 138 adults and 74 juveniles. The officers included: President, John Kuchta; Vice President, Paul Papp; Recording Secretary, Frank Matesz; Financial Secretary, Andrew Mascsak; Treasurer, Louis Lenkay; Director, John Csonka; Trustees, J. Gottfried and S. Kandik; Sergeant-at-Arms, A. Yambor. In 1938 the society had 301 members.

The Jubilate in 1924 mentioned that the Society offered insurance from \$500 to \$4,500. Dues were minimal. And ladies were now allowed to join, as well as children.

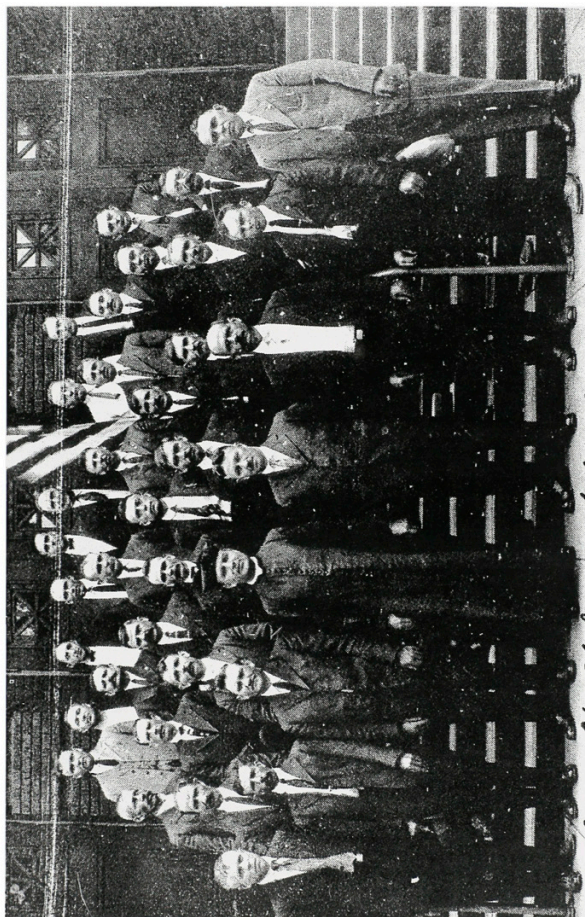
Today's group has over 100 regular members, with the following as officers: President, John Kovacs; Vice President, Frank Pogany; Financial Secretary, Tony Molnar; Treasurer, Emery Molnar. The group also has at least 50 associate members (children).

Tony Molnar said membership offers low cost insurance, which compares favorably to any other company. Dues are paid annually; the home office is in Lakewood, Ohio. The Life Policy (paid up at age 70) and the Twenty-Year Paid-up Policy are two examples of the policies offered.

In years past, St. Ladislaus sponsored their own Hungarian plays (around World War I) and their own Harvest Dance in fall (around World War II), which would be open to everybody.

The group today meets once a month (every third Saturday) either in the church or the school basement. After opening the meeting with a prayer, the members discuss insurance ideas. Sometimes members go out after the meeting for refreshments.

Membership dues are 25 cents per month. This collected money is used when the group gives \$5.00 towards a Mass in honor of a deceased member. Every fall in October, the Month of the Rosary, a golden rosary is presented in honor of a fifty-year member of St. Ladislaus.



St. Ladislaus Society, 1924.

## The Young Ladies Sodality of the Blessed Virgin

The Blessed Virgin Sodality was founded on December 8, 1919 with 150 members by the Sisters of Notre Dame. Every first Sunday they went to Communion in a group. The group would meet once a month. The girls were to emulate the virtues of Mary, such as: patience, kindness and goodness. Spiritual exercises, form prayers, and saying the Rosary to Mary were some of the activities practiced.

There was a Grade School Sodality and the Young Ladies Sodality. In the latter 1940's the older group was described as: the Junior Branch of the Young Ladies Sodality (high school age) and the Senior Branch of Ladies Sodality (all ladies over 18 years of age, married or single).

Over the years the Sodalists have sponsored plays (for example, "A Bűvös Szék" on October 21, 1934), bake sales, dances, parties, etc. During the war years the Sodalists sponsored "Penny Pam Sunday"; they collected pennies at the back of the church after Mass to buy servicemen Catholic literature. One of the main events was the Coronation of Mary, Queen of May. Members would honor Mary by placing a flowered wreath on a statue of her in Church. Mary Bencze recalls that before 1940, the girl, chosen to carry the wreath down the aisle, would be dressed as a bride, and the other girls were in full-length formals. Later the girl doing the crowning, also wore a formal, since it was decided only Mary should wear a crown in the ceremony. Starting in the late 1940's the girls would form a "Living Rosary." The beginning of the Rosary was said by girls in the center aisle of the Church. Others (facing toward the center of church) in the side aisles and back of church recited the Rosary Decades. This would end by the front of the church, on the side where the Madonna picture is.

The Coronation of Mary stopped by about 1967<sup>465</sup> and was changed to a May Mass ceremony, still celebrated today. The grade school children attend this special Act of Consecration to Mary. The eighth grade boys and girls are honored, as the children offer flowers to Mary.

In the 1960's, the Sodalists would gather on the first Saturday of each month to lead the Rosary.

Even today the Grade School Children of Mary meets once a month with Sr. Hyacinthe as the spiritual advisor. The group still pledges true devotion to the Blessed Lady, as they try to be exemplary Christians and to help those in need. For example, in 1982 and 1983 the group would visit the Little Sisters of the Poor once a week. Plans are being made this year to visit the elderly near the school.



The Blessed Virgin Mary Sodality, 1924.

## Holy Name Society

The Holy Name Society at St. Stephen's was founded by Father Eordogh in 1921 with a membership of 120. A young man automatically became a member after he graduated from grade school. The club was not active until it reorganized in 1955, although the Diocesan Yearbook for 1929 lists as many as 412 men as members. The Parish Bulletin in 1955 described the society's principles: "The Holy Name Society is an organization dedicated to the honor of God, and especially it is needed today, when unbelief, atheism and immoral literature are rampant. Likewise in our times it is most important that men be kept to their religious practices and the laity associated largely with the clery in the work of the church....The primary objective of the Holy Name Society is the personal sanctification of its members by acts of love and devotion to the Most Holy Name."<sup>466</sup> Even today, at the end of every meeting the members recite this pledge:

Blessed be God.  
Blessed be His Holy Name.  
Blessed be Jesus Christ, true God and true Man.  
Blessed be the Name of Jesus.  
I believe, O Jesus,  
That Thou art the Christ,  
The Son of the living God.  
I proclaim my love  
For the Vicar of Christ on Earth.  
I believe all the sacred truths,  
Which the Holy Catholic Church  
Believes and teaches.  
I promise to give good example  
By the regular practice  
Of my faith....

Some of the men who helped with the society's reorganization and membership include: Andrew Oravetz, Edward Bissel, Frank Toth and J. Oscar Kinsey. In 1957 the officers were: President, Francis Szollosi; Vice President, Andrew Zsigray; Secretary, Elmer Molnar; and Treasurer, William Ondrus. The 1984-85 officers are: President, Charles Korotnayi; Vice President, Paul Molnar; Secretary, John Zajacz, Jr.; and Treasurer, Edward Patrilla.

The society's dues are minimal. In 1955 membership dues were \$1.00 with a 50 cents initiation fee; today the fee is \$3.00. Membership today is about 200, with 60 very active members. The society would celebrate the great Feast of the Holy Name of Jesus in January, which would include a Communion Breakfast. A Father's Day Communion Breakfast was stopped in the 1960's or 1970's. Today the Holy Name Society still sponsors (since about 1977) a Mother's Day Communion Breakfast, mainly for the Rosary Altar Society but it is open to any other church members. All proceeds are given to the



## Rosary Altar Society.

From 1955 through 1965 the society sponsored Holy Name Society Family Picnics at such places as Hornyak's Farm in Curtice, Tom Sposoff's Farm, Divine Word Seminary, Eischen's Grove, and Suto's Farm. This year the society sponsored a picnic (July 1, 1984) at Oak Grove under the name of St. Stephen's Church.

The society sponsored a variety of church and school activities. In the 1950's the Holy Name Society sponsored dances--Valentine, Halloween, Christmas, etc. It held a New Year's Eve Party from 1959 through 1961. Even today, as it did in the 1960's, it sponsors an Easter Egg Hunt for the children of St. Stephen's Parish. From about 1958 to 1980 the Society sponsored a bowling league and used to hold a Bowling Banquet and Dance. In 1962 the Holy Name Society helped the Mothers' Club sponsor the Szüreti Bál (Harvest Dance).

The Holy Name Society, especially through the 1960's, was always working for the church and school. For example, in 1959 the men painted the school and in 1960, the convent. For about five years in the 1960's, it sponsored a "Fish Fry" to help the Boy Scout Troop go to camp, and the society supported these boys whenever needed. Holy Name members organized excursions to Detroit to see ballgames. In 1960 the society sold Sunday Missals, \$1.50 each. Before there was a special collection for the Deanery Drive, Holy Name members would collect donations, which supported the Catholic youth. Holy Name members, as members of the National Council of Catholic Men, are still very active in the Deanery Drive. For a few years in the 1950's, the society started a Parish Honor Roll for high school students, using monetary rewards for incentives.

On April 21, 1957, the Holy Name Society's new banner was blessed. This banner was used in processions and is still used today in the Corpus Christi procession.

The Holy Name Society has made large donations to the parish as a result of their BINGO participation. For example, in the Parish Bulletin, August 20, 1961, the Holy Name Society gave \$500 for new school desks and \$150 for paint: "We like to say a special thanks to the good men who have painted the Rectory, Sacristies and the fence all around our church property. The Bingo made this possible. We hope you will patronize them again, when they resume their BINGO on September 7th." Today workers, including the sons and grandsons of the first BINGO workers, continue managing the BINGO games for the parish. However, since the state law concerning BINGO changed, all proceeds go to the support of the school.

The BINGO law limitations drastically lowered the society's income and many projects were dropped. Eventually the lack of funds affected membership--at one point as low as 10 to 12 people. Today members raise money by taking care of the bar at all functions in the school basement. At every Holy Name meeting the society holds a raffle, making about \$10.00. Since 1982 the society sponsors the Holy Name Lenten Fish Fry, held the Friday after the Mission Card Party.

The society raises \$400 to \$500 by charging adults \$5.00, and children under 12, \$2.50.

Showing the spiritual nature of the Holy Name Society, members still pray the rosary for deceased members. As the Parish Bulletin, January 16, 1955, stated: "The main purpose of this organization is to better the spiritual life in the parish."



Holy Name Society, 1924.



## The Altar Society

The Altar Society was founded in 1929-30 by Father Nemon (who was at St. Stephen's from November 1929 to September 1932) with about 50 members. All of these members were Rosary Society members as well. The Parish Bulletin, November 3, 1940, stated that the Altar Society takes care of the needs of the church--vestments, altar linens, and numerous church goods. "It is to their credit that St. Stephen's Church is one of the best furnished churches in the city." Before using envelopes for Easter and Christmas flowers, this Society (to about 1947) would collect door to door for this purpose. On November 10, 1940, the Altar Society celebrated its Tenth Anniversary with a banquet and dance (75 cents charge, dance only 25 cents) with John Virag's orchestra.

During the early years, the Society sponsored dances, ice cream socials and chicken dinners for the parish. The Society had sponsored many doughnut sales. They have also made noodles, the small Hungarian cakes, tepertős pogácsa (biscuits), as well as diós (nut rolls), mákos (poppy seed rolls), and kalács. Besides bake sales, the Society would hold sales of kolbász (Hungarian sausage) and hurka.

On Sunday, December 4, 1955, the Altar Society celebrated its Silver Jubilee at the 7:30 Mass by receiving Holy Communion and members renewing their vows. After the Mass, breakfast was served in the school basement. The Society's treasury became very empty in 1958 because the members couldn't hold their money raising functions due to the Church's building program. After that year, however, the Society continued to hold about four various sales per year.

The Altar Society members gradually decreased in number. The Parish Bulletin, January 14, 1951, stated, "The Altar Society is decreasing in size due to the death of many members in the past few years....We ask the young ladies of our parish to join and make the Society as large as it has been in the past." Eventually, however, in the early 1960's the Altar Society merged with the Rosary Society.

Before this union, both societies would pray after Benediction--the Rosary Society meeting together on the first Sunday and the Altar Society, the third. The Altar Society, as in the past, places in church a banner by a deceased member's casket in honor of her parish work. (Note: In earlier days, this banner was also displayed at the funeral home.) Even though the remaining five or six Altar Society members are active in the Rosary Altar Society, they still pay their monthly dues in honor of the original vows to the Altar Society.

**The Rosary Society**  
**The Rosary Altar Society**

The St. Elizabeth's Society started three praying groups (before 1914). Members in the Sacred Heart of Jesus, a group still existing in the early 1940's, said prayers to the side altar, in honor of Jesus, on the left of the church. (A Sacred Heart of Jesus Sodality was mentioned in the Parish Reports as early as 1903. A St. Aloysius Sodality--St. Aloysius being a patron saint of young boys--was also mentioned that year.) The Seven Sorrowful Mothers Society members said prayers to the side altar, in honor of Mary, on the right side of the church. The third praying group is The Rosary Society, still active today. The Altar Society merged with the Rosary Society in the early 1960's, thus forming the Rosary Altar Society.



Sacred Heart Sodality, 1924.

This society's membership was always large, having from fifteen to twenty groups--with fifteen members in each group. Since the society's beginnings, there have always been about ten male members. The society's membership grew when English branches were allowed. The Parish Bulletin, April 18, 1954, announced: "Mothers' Club: We are trying to start an English branch to St. Stephen's Rosary Society." And by May 16, 1954,<sup>467</sup> the Rosary Society received the new English speaking members during the ceremony of the coronation.



Seven Dolors Sodality, 1924.

Today the Rosary Altar Society has between 350 to 400 members. There are twenty-five groups with fifteen members in each, including the Rosary Mother who assigns each member of her group a Rosary mystery (that is, one of the five glorious, five joyful, or five sorrowful mysteries). Once every day for a month, each member prays her assigned mystery, the "Our Father," the "Hail Mary," and one Rosary decade.

The 1983-84 officers were: President, Ann Kolibar; Vice President, Eleanor Nagy; Treasurer, Marge Kiss; Secretary, Rose Varga; and President-Elect Mary Kandik becoming President the next year. (Note: all other officers remain the same for the 1984-85 year.) In May, 1984, the Society had:

Petty cash	\$ 73.74
Checking	212.23
Savings	2,020.24
Missions Savings	9,068.48
	<u>\$11,374.69</u>

The Rosary Altar Society meets monthly during the school year in the church hall after Holy Hour. Each meeting begins and ends with a prayer and members also offer prayers to other members who are ill. Each meeting, where refreshments are served, has either a speaker or a special program. For example, in December, the members have a gift exchange and the school children present a program. In January, the members enjoy a Four Seasons Birthday Celebration. At another



*Holy Rosary Sodality, 1924.*

Holy Rosary Sodality, 1924.

meeting, the members take part in a silent auction. The meetings also include committee reports, relating to the National Council of Catholic Women. (See following report.)

The members take pride in helping the Parish whenever possible. This includes: buying altar replacements, preparing the hosts and wine for Masses, doing the church laundry, and cleaning the church in spring. The members buy flower arrangements for the Assumption, August 15th, and in May for the Month of Mary. The group donates money to the "All Children May Eat" program, the "Pope's Warehouse" program, the St. Vincent's de Paul's Christmas basket program, and also, at Christmas, the State Hospital. Through the 1940's, the Rosary Society sponsored dances for the benefit of the Parish. Today the Rosary Altar Society provides assistance for the kolbász and Chicken Paprikás dinners at the Ethnic Festival, where members also sell raffle chances. They also sell raffle tickets and noodles at the Feather Party, where they help with the activities. The Rosary Altar Society took part in the Parish Bazaar for the first time in 1983.

The members, as in the past, still raise money for the Parish by making noodles or baking small Hungarian cakes, diós (nut rolls), mákos (poppy seed rolls), or kalács (sweet bread). On October 30, 1983, the Society and the Parish honored Mrs. Joseph (Julia) Toth with a testimonial dinner for her many years of service in the kitchen.

Beginning in 1964, the Rosary Altar Society's main fund raising project, the Card Party in spring, is for the Missions. The Card Party offers noodles as table prizes, around \$400 worth of other prizes, and a chicken and rice dinner. The net profit is around \$3,000.

The members offer a Mass for a deceased member (the money sent to and offered in Hungary). The day before the burial and on the day of the burial, members recite the entire Rosary. The Society's banner is displayed in church by the casket. After the funeral Mass, members carry lighted candles while singing in Hungarian the following song (translated by Mrs. Gabor Gottfried):

Dress in your mourning clothes,  
All you members of the Rosary Society  
Because one of your roses has died.  
We will pray for her, in the name of Jesus,  
may she rest in peace.

One member of our group lies dead in front of us,  
In the sleep of peace.  
She already left us,  
So we are praying for her.

Pick up my body, dear Rosary members.  
To my prepared grave take my remains  
For my soul's glorification with the Saints  
That I can go to Heaven.

## National Council of Catholic Women

(See Holy Name Society for National Council of Catholic Men)

The Diocesan Council of Catholic Women was organized in 1929 to coordinate the work of the Catholic laity. The Diocesan Council was affiliated with the National Council of Catholic Women. It invited to membership all local societies of Catholic women.<sup>468</sup>

In the late 1930's and especially in 1940, women at St. Stephen's Church were appointed to try and "gain every Catholic woman as a member of the Toledo Council of Catholic Women ...The purpose of this organization is to defend the interests of the Catholic Church and to promote the welfare of religion."<sup>469</sup> Efforts to gain male parishioners as members of the National Council of Catholic men followed, through the efforts of the Holy Name Society.

At first, the National Council of Catholic Women activities were organized through the Mothers' Club because there was a language barrier for many Rosary Society members which prevented active participation. However, eventually, by the 1960's the Rosary Altar Society continued the committee work of this organization.

One of the committees in the 1950's and early 1960's was the Blood Bank. This program was stopped after the pastor and members agreed fellow parishioners would always come to the aid of a parish member who needed blood.

The committees today include: Family Life (which helps to promote St. Louis Parish's Soup Kitchen, sponsors Family Communion Breakfasts, asks for names of the needy in parish, etc.), Church Community Affairs (which promotes pilgrimages, collects clothes, etc.), Community Affairs (which keeps records of ill or hospitalized members, sends get well cards, etc.), Public Relations, Legislative (which urges members to attend political meetings, to read the Catholic Chronicle, to send letters to Congress, to vote, etc.), Parish Council Chairman (who is the past president of the Rosary Altar Society), and the International Affairs (which collects contributions for "All Children May Eat" program).

**The Conference of St. Vincent de Paul Society  
of St. Stephen's Church**

The St. Vincent de Paul Society of St. Stephen's Church was organized February 1, 1929, and was aggregated June 13, 1932. The original members included: Stephen Kinsey, John Nagy, Louis Kuchta, Louis Zvac, Paul J. Juhasz, and Paul Chizmar.

This Society is dedicated to serving the poor and needy, regardless of creed, race, or nationality. The Parish Bulletin, July 21, 1946, stated: "Since February 27, 1938 to June 30, 1946 the St. Vincent de Paul Society has paid out \$2,425.79 for groceries, footwear, rent, medical attention and hospitalization, light, gas and fuel, mass stipends and funeral expenses, household furnishings, prayerbooks, religious papers, cash grants and other conference expenditures."

The Society workers would help the Hungarian refugees arriving at the railroad station (up until the early 1960's) find shelter either with Hungarians in the neighborhood or at the Society's headquarters downtown. The Society also offered the refugees food and clothing, helped them find jobs or obtain citizenship papers.

In the 1970's, the following women joined the Society: Mrs. Andy (Anna) Borics, Miss Mary Bence, and Miss Sandy Bloomquist. These three members presently serve as President (Mrs. Borics), Secretary (Miss Bence), and Treasurer (Miss Bloomquist); Father Hernady serves as the Society's spiritual advisor. Other members include: Gizella Kekes (who presently serves as Vice President), Anna Junga, Helen Patrilla, Julia Toth, Andy Orosz, Anna Bislay, and Mary Deeg.

During the Sundays of Lent before Easter and during Christmas-time, the people of the church donate food and staples. Members of St. Vincent de Paul use these supplies to prepare packages for the needy. The Society also takes packages (filled with Hungarian cakes, fruit, toothpaste and toothbrush, flowers, etc.) to the elderly of the Parish, whether they are homebound or live in nursing homes.

Besides the parishioners' donations of food and clothing, there is a special One Dollar Collection in August which is collected in all churches of the Diocese. The St. Vincent de Paul Society at St. Stephen's also raises funds from donations in the "Poor Box," located at the church entrance.

In 1983 the St. Stephen's Conference helped distribute the monies from federal and state funds for food. Members also help with the nationwide cheese distribution.

On April 24, 1983 the Society celebrated the 150th Anniversary of the organization's founding by Frederick Ozanam.

The Parish Bulletin, April 24, 1983, listed some of the things

that had been done for the poor: "60 families were assisted during the last three months of 1982. Of this group 87 were adults and 138 children. We visited 32 shut-ins who are at home and gave each one a nut roll. We had a reception after the Mass of the Anointing, having a light luncheon. We assisted at serving and cooking food at St. Louis Parish's Kitchen for the Poor. We visited 138 people in nursing homes and 88 persons in the hospitals. We spent \$876.80 for food. Whatever food was on our shelf in the church basement has been distributed. Our shelves are empty. In the 3 months we received \$515.36 and spent \$876.80. We spent \$262.36 more than we took in."



## Young Peoples Club

A St. Stephen's Alumni Club had its initial meeting on January 1, 1932 with 500 attending.<sup>470</sup> The club planned monthly meetings in the church basement and offered such activities as: cards, checkers, pool, billiards, bowling, basketball, baseball, tennis, volleyball, soccer and golf. The Toledo News Bee described the club: "In few communities is greater attention paid to the role of youth. The alumni association of St. Stephen's School, with a membership of approximately 350, is an outstanding example of youthful enterprise. In the organization's clubrooms in the church school basement it conducted a year-round program of education and entertainment ideally planned to fit the young men and women for effective roles in the city's life without the loss of native culture and tradition uniquely Hungarian. Andrew Kocsis is president of the association."<sup>471</sup>

In 1939, the title was officially changed to the Young Peoples Club. The Parish Bulletin, May 21, 1939, announced the formation of this reorganized group: "All men over 18 years of age and all ladies over 18 years of age become honorary members." This club included both non-married and married people.

St. Stephen's of Toledo was host to the first American-Magyar Catholic Youth Congress on September 2, 1940. A booklet, published after the convention, explains how the Young Peoples Club at St. Stephen's came into being. In 1938 Father Ferencz of Lorain contacted the Magyar priests of the Cleveland Diocese to organize the youth of Magyar descent following the plan of the Catholic Youth Organization in Chicago. A quasi-league of baseball and bowling was formed. The Magyar youth of Toledo and Detroit joined with the others.

The booklet states, "Fathers Reineck, Jacob and Ferencz met at Msgr. Eordogh's cottage on the shores of Lake Erie and drew up a tentative plan of action whereby Toledo, Detroit and Lorain would jointly participate in a Magyar Youth Day Program." The program's purpose was "to unite the youth of our Catholic parishes in an organization that would help them to foster and better appreciate Magyar Catholic ideals and culture." The organization stressed these principles of religion and patriotism.

This 1940 Youth Congress at St. Stephen's was attended by about a thousand persons. Cities represented by delegates were: Toledo, Cleveland, Lorain, Youngstown, Painesville, Elyria, Dayton and Fairport in Ohio; Detroit and Flint in Michigan; Pittsburgh, Pennsylvania and Milwaukee, Wisconsin. Members of both Roman Catholics and Hungarian Greek Catholics joined the Congress. Msgr. Eordogh was chosen as the organization's spiritual advisor and Francis Szollosi of St. Stephen's was elected as the first president. The day began with a Solemn Mass and included a flag raising ceremony, an organization meeting, a veal paprikás dinner, a softball tourney, and a dance. Bishop Karl J. Alter of Toledo and Congressman John Hunter spoke at the noon dinner.

The Young Peoples Club at St. Stephen's remained active through about 1952. The club sponsored many dances, such as: Valentine's Dance, Fall Frolic Dance, and Pre-Lenten Dance. It sponsored various picnics and always had its own club picnic in the summer. During the early 1940's the Young Peoples Club sponsored weekly BINGO. The club also sponsored plays. For example, the Parish Bulletin, February 4, 1940, stated: "The Young Peoples Club will make its first venture in dramatics today, February 4, with the production of a Hungarian comedy, "Hamis Bankó"; the cast will be composed entirely of club members. While all in the cast are American-born, it has been decided to select a play for presentation in the mother tongue, Hungarian." Admission for this play was 35 cents and the club raised \$85 for the Parish Drive. Overall, the Parish Bulletin, January 28, 1951, stated that the Young Peoples Club had donated over \$2,000 to support the church.

The Young Peoples Club held a reunion party on December 5, 1950, for all present and former members.

The Parish Bulletin, January 16, 1955, stated that a Married Peoples Club was being organized: "Realizing the great need of a social club for our married people, we are inviting all the married former members of the late Young Peoples Club ...We extend our cordial invitation to all married couples of the parish." However, this club did not last past the early times of organization. According to Francis Szollosi, the Young Peoples Club (and the married group) disbanded due to the changing times; there no longer was a necessity for this particular group.

## C.Y.O.

### (Catholic Youth Organization)

St. Stephen's Parish began a C.Y.O. youth group for high school boys and girls in the late 1930's. Members would meet in the church basement, which provided such entertainments as a pool table and jukebox. The Parish Bulletin, February 5, 1939, announced the C.Y.O.'s annual amateur boxing tournament, held at the Civic Auditorium. During World War II, Mrs. Clifford (Mary) King remembers that many of the neighborhood boys were overseas. Sometimes members from Lorain, Ohio would travel on a bus and attend a C.Y.O. dance at St. Stephen's. Mrs. Henry (Helen) Pellegrin said the club was not very active because of the war.

After the war, in the early 1950's, the club became very active and remained so throughout the early 1960's, when high school activities began to dominate the teenage scene. During the 1950's the group played ping pong and held tournaments. Boys had basketball and football teams and the girls could join bowling, volleyball or basketball teams.

In 1954 the C.Y.O. members offered a Nursery, held in the Kindergarten room, during the 9:00 Mass.<sup>472</sup>

The group had a religious committee, along with the athletic, cultural, and social ones. Members would open and close the weekly meetings with a prayer. Members were encouraged to attend Communion Breakfasts, Devotions, and other spiritual activities.

Mrs. James (Peggy) Dixon remembers how important the initiation was, which was held in fall. New members had to wear silly costumes and perform stunts.

The club in the 1950's had many social activities; such as, beach parties, ice-skating parties, and Bob-lo cruises. Many holiday dances were sponsored, and in 1958 the members and the T.C.C.Y. members co-sponsored a dance for the Building Fund. (A new addition to the school and school hall was added at this time.) Members attended certain functions at the Catholic Club.

(Note: "A Catholic Club was established in the building which was built by the Knights of Columbus in 1929 and which suffered various vicissitudes during the ten years of economic depression. The solemn blessing of the building was held on February 15, 1942 and the club was formally opened to the public. All the activities of the former Catholic Community Center on Cherry Street were transferred to the new Sixteenth Street building."<sup>473</sup>)

The opening of St. Stephen's new gymnasium in January of 1959 was highlighted by C.Y.O. victories in sports that year. The high school

boys won the City C.Y.O. Basketball Tournament, the Diocesan Tournament, and finally the State Championship. This was the first time a team from the Toledo Diocese became state champions. A Victory Dance-Sports Ball was held on April 11, 1959, celebrating the C.Y.O. victories and introducing the newly formed Hungarian Sports Club Soccer Team. In 1961 the C.Y.O. basketball team was the city league champs. And in 1962 the C.Y.O. and T.C.C.Y. basketball teams both won the Diocesan Tournaments, with the C.Y.O. team placing second in the State Tournament.

St. Stephen's C.Y.O. presented a one act play, "She Was Only a Farmer's Daughter," on April 8, 1959. Charging no admission, the members also presented music numbers, dancing and a style show.

The Parish Bulletin, October 6, 1963, reported 67 registered members in the C.Y.O. Father Al Ceranowski (at St. Stephen's from 1965 to June, 1976) says the average membership when he advised the club was between 25 to 35. The group met monthly, and met together more often when special activities were planned. Prayers at meetings and religious discussions were still included at meetings.

For many years the C.Y.O. members planned a yearly trip to Cedar Point until 1975, when the members had a pool party instead. The C.Y.O. sponsored car washes, hay rides, bowling and pizza parties. Starting in January of 1967, members visited St. Anthony's Villa, planning games and taking gifts for the children. Beginning in 1968, the members brought food for the Parish's food baskets for the poor. During the early 1970's, members planned roasts in June, inviting the eighth graders, as future members. After Father Al left in 1976, St. Stephen's did not have an Associate Pastor for many years, and the C.Y.O. activities gradually decreased.

Grade School C.Y.O. sports activities were continuing, but Father Hernady requested the help of parishioners in organizing more activities for the youths of the Parish. So in 1970 a Youth Committee was organized, responsible for all the spiritual and recreational programs of the Parish's youth.<sup>474</sup> The first meeting was October 26, 1970 with twelve members attending and the members planned to meet monthly.<sup>475</sup>

In 1979 Stephen Hornyak reorganized the Youth Committee, which expanded the six or seven teams to sixteen. More baseball teams were added, high school teams and T.C.C.Y. teams were organized, soccer was added and a T-ball league on the East Side started.

A Boosters Club took over the organization in 1983, but the Youth Committee has again been reorganized for the 1984-85 season. This year C.Y.O. activities at St. Stephen's include: basketball for girls--grades 5-8 and for boys--grades 5-8 (if enough interest is shown, a high school boys, a high school girls, and men's T.C.C.Y. teams), soccer for grades 2-8 (combined girls and boys), volleyball for girls--grades 5-6, East Side Raiders football team (for boys--grades 4-8 from East Side Parishes), softball for high school girls and for girls--grades 4-8. Sometimes St. Stephen's and Holy Rosary Parishes combine teams.

## Ladies Catholic Benevolent Association

(L.C.B.A.)

In St. Stephen's Branch of L.C.B.A. was organized in 1940.<sup>476</sup> All girls over 16 years old, members of Mothers' Club, the Rosary Society and the Young Ladies Sodality were asked to join. The L.C.B.A. was "interested chiefly in having children (boys and girls alike) and women up to the age of fifty years to join."

The national organization, which even today has an insurance program, helped St. Stephen's Parish in 1932 at a time of great financial crisis, by loaning \$90,000 at a low interest rate.

Anna E. (Potoczki) Fabos remembers only 30 to 40 members, including children, joining the club. The club met monthly for a meeting, followed by a social hour with refreshments. Sometime during the 1970's, members began saying the Rosary after the meetings. Today, the few remaining members meet once a month at a member's house during fall and winter. Insurance dues are sent directly to the national organization which Mrs. Fabos says still offers many insurance policies. The few active members at the local social meetings, include: Anna E. Fabos, Helen Fabian, Mary Ann Barva, Margaret Welczynski, Alice Sesian, Bettejane Orosz, Rita (Fabos) Prebe.

## Mothers' Club

Monsignor Eordogh called together several women to organize a club to help meet the needs of the school. These women included the following who were later elected officers: Mrs. Paul (Elizabeth) Potocky, President; Mrs. Imre (Anna) Fabos, Vice President; Mrs. John (Margaret) Packo, Secretary; and Mrs. Joseph (Julia) Toth, Treasurer. The first monthly meeting was in December of 1938 and there were about 150 members by the beginning of 1939.

The Revised Constitution of the Mothers' Club states: "The main object of this club shall be to bring the teachers and mothers of this school into closer touch with one another, to encourage the efforts of the teachers, and to improve the conditions and surroundings of the children. To assist the pastor of this parish in his work for the spiritual and temporal welfare of his parishioners. To direct the women of this parish toward carrying out, with the approval of the pastor, the program of the Mothers' Club of St. Stephen's Parish."

On January 8, 1939, the Mothers' Club sponsored a Card Party. It was the first public activity in the interest of the school. The members sold over 400 tickets. Later that year the Parish Bulletin, August 13, 1939, stated: "The Club is making preparation for the purchase of books, and all other school supplies." Parents were to pay for tuition and the Mothers' Club planned to buy all books and miscellaneous items. (The tuition fee was minimal; the Parish Bulletin, May 9, 1943, mentioned \$3.00 per year for each child.)

Besides card parties and dances, the Mothers' Club sponsored other money-raising activities. For example, on Sunday, June 4, 1939, the Club sponsored two comedies; characters in the plays were from the Mothers' Club and from the Sodality. On Saturday, November 4, 1939, the Mothers' Club sponsored a Boxing Show with 12 bouts in St. Stephen's Auditorium with a 25 cents admission. By 1940 the Mothers' Club was sponsoring BINGO parties, with door prizes and refreshments included with the 25 cents admission fee. Beginning in 1945, the Parish Bulletin mentioned that the Mothers' Club sponsored a Bazaar for the benefit of the school. (The proceeds from the 1946 Bazaar went to the drive to reduce the Parish debt.) From the early 1940's to 1984, Mothers' Club sponsored a cookie drive in September.

This very active club, by 1942, had "spent several thousand dollars in supplying all the required books, workbooks, art materials for the classrooms, also all the material needed for cleaning the rooms and halls of the school."<sup>477</sup> This support included all "expenses connected with the maintenance of the school excluding teachers' salaries."<sup>478</sup>

Mothers' Club had many projects. Members served on committees for the National Council of Catholic Women (see separate article) until the Rosary Altar Society took over these committees in the 1960's. They offered their help to collect for such charities as Red

Cross, Muscular Dystrophy, Polio and March of Dimes. Members helped at the BINGO parties; many baked cakes and served as "runners" for the games. They held many bake sales, including Election Day Bake Sales. Members also made csiga (fine and wide noodles) to sell at their Annual Bazaar, which was held since 1945. (Note: In some years there were no Bazaars. For example, in 1952 the Mothers' Club had a Parish Picnic with a \$1.00 raffle. In 1958 there was no Bazaar since the Parish was celebrating its Jubilee.) At the 1956 Bazaar the Mothers' Club sold beautiful 10-inch plates with the picture of the Church on them.

Since the 1940's the Mothers' Club would hold Pot Luck Penny Suppers where everyone brought food and participants paid to sample it. Since the 1950's the Mothers' Club would hold Rummage Sales and "Shower" Parties (where items would be collected for a cause; for example, linens would be collected for the Convent).

The Mothers' Club would help at all school parties. During the early years of the club, members would buy a Christmas present for each student. Since the 1950's the Mothers' Club would sponsor School Picnics on the school grounds, providing music and refreshments. The members helped at the St. Stephen's Day Picnics; for example, some of the games and events at the 1968 St. Stephen's Day Picnic were: Roll Ball, Variety Booth, Concessions, Penny Pitch, Fish Pond, Zoo Parade, Hole In One, and BINGO.<sup>479</sup>

Mothers' Club also had two to four Homeroom Mothers who would help plan meetings, parties, and refreshments. At the end of the school year, the Mothers' Club would hold an Annual Banquet; if this was not held, a Pot Luck Dinner would be planned.

Ever since the beginning of the organization, the Mothers' Club had its own Harvest Dance (separate from the one sponsored by the St. Emery's Society) until 1964. Members would partake in the parade through the streets and the dancing program at the dance. In 1969 the School Board began sponsoring a Hungarian Night Dinner Dance, which carries on the "grape stealing" of the Harvest Dance. Mothers' Club would always help set-up for the dance and help serve at the dinner.

The Parish Bulletin, April 16, 1961, announced the Mothers' Club's Hungarian cookbook project. All ladies of the Parish were encouraged to send their favorite recipes to Mrs. Hazel Kinsey, Mrs. Mary Ivancso, and Mrs. Betty Toth. The resulting book, Secrets of Hungarian Cookery (see Hungarian Traditions-Food article), was very successful. According to Mrs. Kinsey, who has taken care of the cookbook orders over the years for the Parish, this project has raised over \$60,000 for the school.

Another Mothers' Club project in 1961 was the installation of the babies' "crying room," for which they donated \$200.<sup>480</sup>

The Mothers' Club celebrated its 25th Anniversary on December 18, 1963, and its 30th Anniversary on January 22, 1969. Past and present members were invited to these and past presidents were honored.

Mothers' Club was still active during the 1983-84 school year with fund raising activities, but most of the social activities were dropped. For example, the Annual Banquet, still held after the 1982-83 year, was no longer given. Officers for 1983-84 were: Carol Lucas and Margy Lucas, Co-Presidents; Penny White, Vice President; Carol Finley, Recording Secretary; Nellie Abella, Secretary; Madonna Harris, Treasurer. Trying to improve the attendance at the monthly meeting (which had been declining the last five to ten years), members met at night on the third Wednesday. Average attendance was about 18 mothers.

The 1983-84 members still participated at the Feather Party (sold cookies) and the Bazaar (a game booth). They organized the rides at the 1983 Ethnic Festival (also at the 1984 festival). They organized all the children's parties at school, having about two homeroom mothers per room. The mothers sponsored a "Christmas for Kids Sale" (a L and M Sale) where the mothers wrapped all the presents the children bought for gifts.

Also, the Mothers' Club bought items for the school; for example bookshelves. The members donated over \$2,000 that year for the school's computer fund. Different fund-raising activities included: an October Cookie Sale, a Bake Sale, and a Recycling Project.

There are no plans for a Mothers' Club for the 1984-85 school year due to the low participation. Many mothers now work outside the home. There are hopes that a Parents' Club could be organized with fathers' participation as well. Parents would meet at night so that both working and non-working parents could attend.



## Toledo Council of Catholic Youth

(T.C.C.Y.)

The Toledo Council of Catholic Youth was formed at St. Stephen's around 1945.<sup>481</sup> The club was for non-married, men and women who were out of high school. The club would have 75 to 100 members, with 30 to 50 attending the weekly meetings.

The club sponsored many social activities, such as: splash parties, ice skating, beach parties, and hayrides. Periodically, T.C.C.Y. would sponsor dances, some for club members only, some for all parish members, and some for city-wide T.C.C.Y. members. The club would also sponsor Communion breakfasts.

T.C.C.Y. organized many sports activities and numerous honors were won. For example, the Parish Bulletin, March 17, 1957, stated: "Congratulations again to our T.C.C.Y. basketball team, who three years ago participated in the Ohio State Tournament and last year won the Regional Tournament, on the occasion of again winning a spot in the Regional Tournament of Ohio. Twelve teams will participate in this Tournament and only three have won the right to go from Toledo." Another Parish Bulletin, September 8, 1957, stated: "Our T.C.C.Y. boys have set a fine example for the rest of the youth of the parish to follow. The bowling team, after having won the league title, went on to capture the city T.C.C.Y. championship defeating the champions of five other leagues. In the Diocesan tournament held earlier this summer, the boys placed second in competition with thirty-one other teams. The softball teams also captured the city T.C.C.Y. championship with a hard fought victory over Good Shepherd (5:1)."

And in 1962,<sup>482</sup> the T.C.C.Y. and C.Y.O. basketball teams from St. Stephen's both won the Diocesan tournaments and went to the Cleveland state tournaments.

The club remained active through the 1960's, but by the 1970's the club was mostly organized around the Diocesan T.C.C.Y. dances around the various parishes.

## Knights of Columbus

### Lady of Fatima Council #3564

Members of St. Stephen's Church who wanted to belong to Knights of Columbus joined either the Monsignor O'Connell/Downtown #386 Council (formed in the 1920's) or the West Toledo #3122 Council. When Knights of Columbus was organized nationally in 1882, members helped immigrant people have an insurance program. The Supreme Council located in New Haven, awards the individual charters. Ernest Danyi said that the K of C members who lived on the East Side of Toledo were directed by the New Haven office to organize the Lady of Fatima Council #3564 in 1952 with hopes of involving the male parishioners from the East Side churches. (Note: There are now eight Toledo councils, as well as several in outlying areas.)

Attending this organizational meeting at St. Stephen's basement for the East Side Council were: Julius Danyi, Ernest Danyi, Joe Degnan, Bill Smith, and Bill Wagner. There were 54 charter members in 1952 with the following serving as the first officers: Grand Knight, Joseph Degnan; Deputy Grand Knight, William Smith; Chancellor, Edward Kinsey; Warden, Louis Tomczak; Trustees, George O'Neill, Urban H. Gradel, Herman Brack; Financial Secretary, Julius Danyi; Treasurer, Ted Prysby; **Recording** Secretary, Robert Ryan; and Ernest Danyi and Ed Jackson were guards.

Charter members who are still on the active list are: Joe Degnan (First Grand Knight), Robert N. Garand (Past G.K.), Louis Tomczak (Past G.K.), Henry Pellegrin, Ted Prysby, William Rattigan, James R. Reid, Robert Ryan, Peter Rywalski, Elmer Scallish, Joseph Gembus and Stanley Rywalski.

Today there are 384 members. Officers for 1984-85 are: Grand Knight, Jeff Korotnayi; Deputy Grand Knight, Steve Majer; Chancellor, Dave Dobrzynski; Warden, Russ Phillips; Trustees, John South, Jim Wlodarz, and Joe Hollo; Financial Secretary, James Meyer; Treasurer, Don Beckman; Recorder, Dominic Siravo; Advocate, Ed Goetz; and Chaplain, Rev. Terrence McGurk, S.V.D.

After the initial organizational meeting, the Lady of Fatima Council's next meeting was at Good Shepherd Church. In 1952 People's Hall, on the corner of Starr and East Broadway, became the council's first hall. Since July, 1973, the Council meets in a redecorated theater building (formerly the Tivoli) on Consaul. Richard Mortimore was the first Grand Knight in this new hall. Every member must be initiated in the First Degree (which is Charity). The other Degrees are: Second (Unity), Third (Fraternity), and Fourth (Patriotism). These are the basic principles of their order. The Birmingham area has given the council several of its Grand Knights: Edward P. Kinsey, Joseph Fabian, Andy Jacobs, Raymond (Olson) Olejnik, Joseph Hollo, James Wlodarz, John South and its present Grand Knight: Jeff Korotnayi.



Knights of Columbus, 1924 (before Lady of Fatima Council established).

Business meetings are held every second and fourth Wednesdays, with any other Wednesday being a social meeting (which may include a speaker, a tournament, sports movies or other activities). Members also partake in various activities with other Northwestern Ohio Councils, such as softball, golf, bowling and dart board.

Knights of Columbus is a Catholic organization which spiritually unites its members in activities. The Lady of Fatima Council is proud of its charitable work in the East Side parishes. Members automatically donate their time to church festivals and to the festivals at Divine Word Seminary and at Cardinal Stritch. They have also helped with Cardinal Stritch's building program. Members have been the servers and readers at the Chapel of St. Charles Hospital since the hospital was built.

Being a non-profit organization, the Council donates its money to worthwhile causes in the Diocese. Two of the Council's money-making events are sponsored by the State Council. One is the Youth Program Raffle in fall (funds used to send boys to camp, for scholarships, etc.) and the other is the Matching Funds Program in spring (funds used for the Diocesan CCD program). The Council also donates money to the Jay Schuer School. The Council sponsors food and beer booths at the Birmingham Ethnic Festival, as well as a Big Six Wheel, located at their hall. Since 1963 the Council also holds a Stag Spaghetti Dinner at St. Stephen's Hall in February or March, which is open to all men. The Columbiettes, organized by members' wives, help at many of the Council events.

Every September the Council honors the former Grand Knight with a banquet and dance held at the Lady of Fatima Hall. Led by the Chaplain, a special ritual for deceased Knights is held in November. A New Year's Party, absent for a couple of years, is planned this year and for the last several years the Council has sponsored (with the Columbiettes) a Square Dance in Spring.

Family activities include the Family Picnic, first held at Pearson Park, then Divine Word Seminary, and lately at Vollmar's Park. A Christmas Party for member's children was always held and since 1969, a Halloween Party. Sometimes a Skating Party is held at the Fun Spot.

## The Women's Guild

The Women's Guild began about 1959 as a sewing club. For a while, a teacher helped those who needed sewing assistance. The women would meet once a week to plan, socialize and sew, but the majority of the sewing was done at home. The club made thousands of dollars for the parish with their hand-made articles, (later including crafts) which they sold at the Parish Bazaar and other festivals. The women would also sell cakes and chances for cakes at the parish festivals and at the voting booth. In 1960 they even sponsored a hurka and kolbász sale.

At one time, the guild had forty-five to fifty women, but in the spring of 1984, the guild with six members reluctantly disbanded. Those members are: Barbara Gyuras, Hazel Kekes, Margaret Hornyak, Anna Junga, Ann Bussdieker, and Julia Toth.

## INTERIOR OF THE CHURCH

### INTERVIEW WITH FATHER HERNADY

OCTOBER 12, 1984

YOLANDA DANYI SZUCH

These are original German stain glass windows, put in the church at the time the church was built. Although popular at the turn of the century and the first part of the century, they are very rare today.

(NOTE: The 1924 Jubilate book mentioned that the windows were the work of Flanagan and Biedenweg. The Toledo Lucas County Library has no records about this company--either in the Local History Department or the Business Department. Therefore, it probably was not a local-based company.)

The two large windows in the front of the church are Biblical scenes to illustrate the two basic mysteries of our faith:

The Incarnation, the birth of Christ (located to the left, as you face the altar; at the school side)

The Resurrection (located to the right, as you face the altar; at the Genesee Street side)

The four smaller windows (two on each side of these two large windows) show the four Evangelists--Matthew, Mark, Luke and John.

The church's side windows, on the Genesee Street side, show the main Hungarian Saints:

1. The first window, closest to the Resurrection is St. Stephen's picture as he is offering his crown to the Blessed Mother, the Madonna of Hungary.

His son Emery (Imre) had died, and in St. Stephen's old age, he didn't know what to do or where to turn. So he offered his crown, his country and his people to the Madonna.

(NOTE: Father Hernady stated that "Emery," or "Emerich," comes from the name "Henrick." Henrick was the brother-in-law of St. Stephen.)

2. St. Emery (St. Imre), as mentioned, was St. Stephen's son, a crown prince and logical heir. In his young age he died. The legend says that he died when he was on a hunting trip or perhaps somebody assassinated him; it's not clear.

He is the patron of Hungarian youth.

3. St. Elizabeth of Hungary, daughter of the King of Bela (King Andrew II of Hungary), was just a child when she was engaged to Ludwig, or Louis, of Thuringia. (This was an independent Dukedom, a Province of Germany before it united in 1848. It was characteristic of those times to acquire properties through marriage, not war.) Elizabeth was raised in Thuringia and married at 14 or 15, according to customs.

She was a saintly woman, excelling in her care of the poor. Her husband's family didn't like this and were against her.

Once, the story says, she was going down from the castle to meet the poor and give them bread, which she carried in her apron. Her husband approached her and asked what she carried. "I have roses," was her reply. When she opened the apron, there were roses.

She is called St. Elizabeth of Hungary, even though she hardly lived in Hungary. St. Elizabeth is the patron of Christian charity, and people proclaim her name with charitable works.

4. The last window on the right, in the back of the church, is a picture of St. Gerard. The Hungarians called him Gellert. He was a Benedictine Monk from Venice who went through Hungary on a pilgrimage to the Holy Land. St. Stephen asked him to stay.

He was a holy man and St. Stephen recognized it soon. Stephen was an apostolic king and had the right to nominate bishops. St. Gerard was one of the first of the ten Bishops of Hungary, which Stephen established--thus becoming the Bishop of Csanad.

In the early times of St. Stephen, not everyone accepted the Christian faith. There were times when the pagans tried to recover. Some pagans seized St. Gerard and threw him down from the rocks of the mountains of Buda. So he became the martyr of the faithful and one of the first Saints in Hungary.

Paintings between stain glass windows on the right of the church (on the Genesee Street side) illustrate the life story of Stephen and his family.

1. The first painting (closest to the St. Stephen stain glass window) is the "Crowning of St. Stephen."

Sylvester II granted him a crown, which made him an apostolic king. He was crowned in 1001. As an apostolic king, he was the patron of the Church, having the right to establish dioceses and nominate the bishops to govern them.

2. The second painting is of St. Emery, who is praying before the Blessed Virgin.
3. The last painting on the right is "Stephen as Legislator."

The stain glass windows on the left of the church, as you face the altar, also illustrate important events from the Hungarian history of the Saints:

1. The first window, closest to the Incarnation, is that of Madonna of the Holy Rosary and St. Dominique. (The window was donated by the Rosary Society.) St. Dominique, a mendicant friar, preached about the Rosary in the 13th Century.
2. St. Ladislaus, although not an immediate successor of St. Stephen, lived in the same century. He also had to defend the Christian faith against the pagans. On one occasion when waging a war against the pagans, Ladislaus tried to calm his soldiers, who were ready to riot due to the lack of water. The legend says that Ladislaus gave them water from a rock.
3. The third window depicts St. Margaret of Hungary. In 1222 the Tartars invaded the country and generally ruined it. (This was the last wave of the migration of people.) King of Bela IV offered his daughter, Margaret, to God if God spared the country. He, himself, took refuge in Dalmatia. The Tartars returned to Asia, and Margaret entered a convent. She was a nun at a little island in Budapest, now called Margaret Island. At first she was venerated as the Blessed Margaret and then in 1943, she was declared a Saint.
4. The last window on the left, in the back of the church, is a picture of St. John of Capistrano, a Franciscan from Italy. He was trying to organize a Crusade. Being a very powerful speaker, he was very effective despite the fact that the people couldn't understand his language, which was Latin.

The paintings between the stain glass windows on the left of the church are also about the life of Stephen.

1. The first painting (closest to the Madonna of the Holy Rosary) is the "Baptism of Vajk," the pagan name of Stephen. Vajk accepted Christianity sincerely and received the name "Stephen," which means Coronatus, the "Crowned."
2. The next painting shows the marriage of Stephen to Gizella, a Bavarian princess. (Her brother named Henrick held the name from which Emery or Imre was derived.)
3. The last painting on the left is "Stephen the Builder." He built up his Christian kingdom by bringing architects and artisans from Italy.

The most significant window in the church, Father Hernady feels, is the Rose window above the choir loft. It is unfortunate that the organ pipes were built in such a way as to obstruct the entire picture of this colorful, circular window.

Under the three arches, in the back of the church, are the mosaics done by Father Prokop in 1973. These mosaics show the three theological virtues--faith, hope and charity.

Father Hernady believes the arches (brick work) in the front and back of the church are the church's most beautiful architectural features.

In the Cupula, above the altar, is a typical painting in a Roman Basilica type of church. The main figure is Christ, Christ the Victor on His throne in the midst of Saints. Being a Hungarian painter in a Hungarian church, the painter put the Hungarian Saints in Heaven as well: St. Stephen, his wife--Blessed Gizella, St. Ladislaus, St. John Capistrano, St. Elizabeth, St. Margaret, St. Imre and many others. There are almost 100 "Blessed" in the royal House of Arpad. Arpad was a Chieftan and his son was named Geza. Arpad had led the Hungarians into the Hungarian Plains; Stephen is his descendent .

The altar painting is again showing St. Stephen offering his crown to Our Lady of Hungary. The theme of the paintings in the Sanctuary refers to the Eucharist.

1. Scenes from the Old Testament, on the left:  
The Sacrifice of Melchisedech, offering bread and wine  
Abraham, willing to offer his son to God  
The Passover
2. Scenes from the New Testament, on the right:  
The Promise of Jesus (Jn. 6.)  
The Last Supper, the Institution of the Eucharist  
Emmaus--His disciples recognized Him in the breaking of the Bread.

There are stain glass windows in the boys' sacristy:

1. "Come follow me"
2. St. Tarsicius
3. St. Dominic Savio, a young boy, canonized recently

The stain glass windows in the priests' sacristy include:

1. St. Theresa of Lisieux, the Little Flower, patroness of the sacristans
2. St. John Vienes, patron of the parish priests
3. St. Pius X

Father Prokop completed these windows in Rome and sent them to St. Stephen's. He had to re-do windows in the boys' sacristy after the 1971 fire.



### St. Stephen's Collections

In the early years of the Church, St. Stephen's parishioners would go door to door to collect the monthly dues and other Parish collections. In January, 1947, St. Stephen's began to use envelopes for Monthly Collections, rather than door to door. People did continue to solicit door to door for other purposes, for example, the Parish Drives.



Solicitors for Monthly Collection, 1924.

Today the Parish asks for an initial \$2.00 offering to defray the cost of the offering envelope system. An envelope for the monthly collections (every first Sunday) is used for the \$5.00 married couple donation and the \$4.00 single wage earner donation.

Besides Holy Day collections, the other Special Parish Collections are: Novena, Easter Flowers, St. Elizabeth's Home for the Aged (Bloomfield Hills, Michigan, a home for the Sisters of Divine Charity; this home was first located in Carleton, MI and the Sisters used to run a Hungarian Orphanage in Detroit), St. Stephen's Day, Fuel, Forty Hours, and Christmas Flowers.

The Parish, like others in the Toledo Diocese, are assessed for funding the Catholic Charities program. One of the special collections for this is the St. Anthony's Orphanage collection. In October, the Diocesan Development Fund (D.D.F.) is collected. In January, the Holy Name Society helps with the Toledo Deanery Drive for Catholic Youth.

There are also Nationwide Diocesan collections including: American Missions--Indian and Negro, Bishops' Fund Appeal, Holy Land, Holy Father--Peter's Pence, Catholic University (in Washington D.C.), Communications, and Human Development (which was started in November, 1971, to meet the needs of the poor and eradicate the causes of poverty).

Besides participation in the Ethnic Festival around St. Stephen's Day (when Chicken Paprikás, stuffed cabbage, sausage, etc. are sold), the Parish also holds a Feather Party Chicken Paprikás Dinner in November, and a Spring Bazaar Chicken Paprikás Dinner in February. There is an Annual Hungarian Night in October (with all proceeds going to the St. Stephen's School).

The Parish sponsors a \$1,000 Raffle every month, which was established on September 25, 1949, with the hope of eliminating Parish Drives. Although Parish Drives continued, the monthly raffle still raises around \$750 to \$800 per month for the Parish (with \$100 paid to winning ticket seller and about \$65 cost for ticket printing). In 1984 thirty (or more) people still sell the tickets.

BINGO also continues to raise money for the Parish. Although BINGO was played at the Parish's Three-Day Bazaars held in the 1930's and various clubs periodically sponsored BINGO in the 1940's (the Young Peoples Club and Mothers' Club), it wasn't until October 27, 1948 that BINGO became a regular activity at the Parish. The Holy Name Society members did much to organize the games throughout the years, with help from the Mothers' Club and other organizations, as well as the families of today. Although originally the Holy Name members had control of how the money was spent, the money must now be used entirely for school support. BINGO today is held: Wednesday at 12:30 in the Church Hall (free admission) and Thursday at 6:45 for fast games and at 8:00 for regular games in the Church Hall.

Raffles have always been at St. Stephen's to help raise money. Bazaars held in the early years (possibly beginning in 1914 when the old church hall was available) included raffles and the popular three-day bazaars held in the 1930's did much to reduce the parish debt. Parish drives since the early 1940's were also helpful to reduce the Parish's debt. However, in 1948, more valuable prizes were offered. At the November Feather Party in 1948, \$500 was given away. In 1949 there was a drawing August 28 for \$2,300 in prizes, including a 1949 Chevrolet Sedan. (This raffle was a joint venture with Our Lady of Lourdes in Bono, Ohio.)

In 1953, there was a raffle for a new car in connection with the church picnic held on June 14, 1953. This car raffle continued in the years that followed, associated with various occasions, but by 1965 it became a part of the St. Stephen Day celebration and picnic in August. In 1980 the car raffle changed to a "money raffle" for the Parish Drive. The \$2,000 Raffle was held again this year (1984) for the Parish Drive, with the Ethnic Festival (which coincides with the Parish's St. Stephen's Day, the feast of its patron saint) marking the date of the drawing.

A color TV is always raffled at the annual Spring Bazaar and raffles are also held at other Parish events.

Women of the Parish help raise funds with various bake sales held throughout the year. Also, the societies and clubs of the Parish give donations to the church. (See separate section about Societies and Clubs.)

The 10th Annual Birmingham Festival Book, August 19, 1984, listed the following events, celebrated at St. Stephen's:

St. Stephen's Parish Calendar of Events

October 20, 1984	12th Annual Hungarian Night
November 18, 1984	Feather Party and Chicken Paprikas Dinner*
March 3, 1985	Spring Bazaar and Chicken Paprikas Dinner*
March 17, 1985	18th annual Card Party for Missions
March 24, 1985	Spring Concert by Perrysburg Symphony Orchestra
July 7, 1985	Annual Family Picnic

\*Everyone is cordially invited to the dinners. Send reservation to:

Dinner Committee  
c/o St. Stephen's Church  
1880 Genesee St.  
Toledo, Ohio 43605

Church Celebrations

October, 1984	Wednesday and Friday Rosary Devotions
Oct. and Nov.	"Renew" 5th semester
Nov. 9-11, 1984	Annual Eucharistic Devotions
December 2, 1984	2:00 p.m. Mass and Anointing of the sick
March 9-17, 1985	Annual Novena to Irish Madonna
March 21, 1985	Mass and Anointing of the sick
May 5, 1985	First Communion
June 2, 1985	Corpus Christi Procession

### Monsignor Elmer Gesa Eordogh

Monsignor Elmer G. Eordogh was born to a noble family in Kassa, Com. Abauj-Hungary on July 4, 1875. He attended the following schools: Locse, Com. Szepes; Kassa, Com. Abauj; Kalocsa, Com. Pext-Hungary. He received his seminary training at Kalocsa. He was ordained in Kalocsa on November 18, 1897, a year before St. Stephen's Parish was established in Toledo. Being only 22 years old, he received a special dispensation to be ordained, since the requirement was twenty-four.

During the first two years of his priesthood, Father Eordogh tutored the two sons of Count William Pongracz. The young priest then spent three years as a curate in Kishegyes, six years at a Slovak parish in Bacsujfalu and three years at a German parish in Futak.

Father Eordogh came to the U.S. in 1911 to work with Slovak immigrants in Throop, Pennsylvania. Archbishop Quigley invited Father Eordogh to be pastor of the Hungarians in Chicago. On his way, Father Eordogh stopped in Toledo where he met the most Rev. Joseph Schrembs, then Bishop of Toledo and later Bishop of Cleveland. As the result of the meeting Father Eordogh remained in Toledo to take up the pastorate of St. Stephen's. (Note: March 29, 1912, Father Geyza Messerschmidt, pastor of St. Stephen's Parish, died, leaving Toledo's Magyar parish without a priest. Benedictine Father Oscar Szilagyi, Father Messerschmidt's assistant, had charge of the parish until early 1913, when he was recalled by his superior. Father Oscar Solymos, missionary from Canada, acted as temporary pastor until August, 1913.)

Father Eordogh was installed as pastor, September 28, 1913. The present church was completed in the second year of his pastorate. Although the plans for the church were made before Father Eordogh arrived, he did direct the fund drive and supervise much of the actual construction work and furnishing. A new rectory soon followed.

He reorganized the Sacred Heart, Holy Rosary, and Seven Dolors societies. He established new chapters of the Catholic Knights of Ohio, the Catholic Ladies of Columbia, the Holy Name Society, and the Sodality of the Blessed Virgin.

Most Parishioners who knew Monsignor Eordogh remember him as being very strict--but fair. A Toledo Blade article in 1938 reported an example of Msgr. Eordogh's rules:

Monsignor Eordogh, a stern pastor in his early days at St. Stephen's announced a 9:00 p.m. curfew for parish children and he saw that it was observed. At that hour each night he walked through the community streets, sending to their homes those children of his parish who were playing in the neighborhood.

If word came to him that a parishioner under 16 years was in a saloon he went promptly to that place and sent the youngster home.

"Those were hard days," he commented, but as he contemplated the coming celebration and reflected on the present status of his parish and its members, he added "but it was well worth it."<sup>483</sup>

Father Eordogh offered his Silver Jubilee Mass on Thanksgiving Day in 1922. The following year he began construction of the parish school, which was completed in 1924.

In 1924, Father Eordogh underwent two serious operations at St. Vincent Hospital. Twice he was reported near death, but he recovered in time to take part in the Parish's Silver Jubilee in July.

He was elevated to domestic prelate on November 9, 1929.

In 1937, Msgr. Eordogh received the second highest award that the Hungarian government then awarded to persons living outside its borders--the Second Class Cross of the Hungarian Order of Merit. (Note: A first class cross was given only to bishops and other high ecclesiastical and governmental officials.) This Cross was presented to him for his efforts on behalf of Hungarian immigrants in the U.S. and for his work as the Chairman of the U.S. Hungarian contingent for the International Eucharistic Congress (which was held at Budapest in 1938).

In February of 1938, Msgr. Eordogh celebrated his fortieth anniversary as a priest, his twenty-fifth anniversary as a pastor of St. Stephen's Church, along with the fortieth anniversary of the founding of the parish. It was at this celebration that he was awarded the Order of Merit.

In 1939, he was appointed representative in the U.S. of the St. Ladislaus Society of Hungary, an agency to aid Hungarian immigrants. He assisted in efforts to provide priests who could speak the Hungarian language, in hopes of keeping Hungarian immigrants close to their faith. Msgr. Eordogh made arrangements for Hungarian seminarians to come to America to learn the language and culture, and for American seminarians to go to Hungary.

Msgr. Eordogh was ill again when Joseph Cardinal Mindszenty, primate of Hungary, visited St. Stephen's Parish on June 30, 1947.

Msgr. Eordogh recovered in time to offer his Golden Jubilee Mass November 16, 1947. However, his health gradually worsened until his death.

Msgr. Eordogh died April 6, 1955 in St. Charles Hospital at the age of seventy nine, after 41 years and seven months as pastor of St. Stephen's Parish. He was buried in Calvary Cemetery.

#### Msgr. Eordogh's Art Collection

In St. Stephen's Rectory, Msgr. Eordogh had collected a number of

paintings and other art works, and over 700 books, including the four-volume German Historical and Critical Encyclopedia, edited by Peter Baylens in 1743, and believed to be one of two in existence.

Monsignor Eordogh owned over 30 paintings in oils and water color. One of these paintings included "Madonna and Child," that may have been a Van Dyck. (Msgr. Eordogh hesitated to claim the painting as authentic, but George W. Stevens, a former Director of the Toledo Museum of Art, and other authorities had considered it genuine.) Msgr. Eordogh obtained this painting during a visit to Hungary in 1925. It was presented to him by his brother, Adalbert, who died during the prelate's visit.

The painting originally hung in a Franciscan monastery in Northern Hungary. The superior there feared the Czechoslovakians, who were now the new owners of that section of the country under the treaty of Trianon. He ripped four paintings by Van Dyck from their frames, wrapped them about his body under his cassock, and left the monastery. He hoped to leave them with four trusted friends until the danger had passed. His first stop was to Adalbert Eordogh's home. After that appearance, there was no other trace of the superior and the other three paintings.

(Note: During a private interview on October 12, 1984, Father Hernady said Monsignor's family attempted to authenticate the alleged Van Dyke painting, but had no success.)

On the shelf beneath the "Madonna and Child" is a gold-rimmed painted plate, specimen of a lost art of glass-making. (There were 11 other of these plates reported in 1936.) The dozen were made by Stephen Sovanka, native of Transylvania, to mark Hungary's 1,000 anniversary celebration in 1896. Two men knew the secret of their making--Sovanka and the owner of the factory where he worked. Some years later the factory owner died. Then Sovanka started across Hungary to impart the secret to his son. He died on the journey and his secret died with him. (Around 1938 the Art Museum offered Msgr. \$4,000 for the plate.)

Msgr. Eordogh's art collection also included an Eordogh family coat-of-arms that pictures an elk with an arrow through its neck, a star and crescent, a helmet supporting a five-star crown, and the figures 1232 (the year the family was elevated to the nobility).

The story behind the coat-of-arms is the following: King Andrew II of Hungary was out hunting at night with his retinue. He missed a shot at an elk, and the animal leaped into a lake and was about to escape. The excited king promised a reward to the man who could stop the elk. An Eordogh fitted an arrow to his bow and shot the elk through the neck. The king elevated the marksman to the nobility.

Msgr. Eordogh owned a four-foot crucifix in mosaic, ivory and gold. He also owned a huge vestment chest, that once was owned by a fifteenth or sixteenth century Archbishop of Cologne, and a collection of the brilliantly-colored "Mezőkövesd art" of the Hungarian peasants.<sup>484</sup>

### **Rev. Alexander Pinter**

Father Pinter was born January 4, 1919 in Zalapetend, Hungary. He attended Veszprém, Hungary Seminary and Fribourg in Switzerland, where he was ordained April 10, 1943.

Father Pinter came to America in 1946 by invitation of the Bishop of Toledo to serve under his jurisdiction as vicarius cooperator at St. Stephen's, Toledo. In 1947 he was a guest at the Pilgrim House in Carey. On December 17, 1948, he received his official appointment in the Toledo Diocese.

In 1950 Father Pinter attended Catholic University in Washington, D.C., and in 1951 he attended Laval University in Quebec. He then returned to St. Stephen's, Toledo, where he continued as an assistant.

After Monsignor Eordogh died (April 6, 1955), Bishop Rehring appointed Father Pinter as Administrator of St. Stephen's in July, 1955. He became Pastor there on March 15, 1956. He became very involved with relief work after the 1956 Hungarian Revolution. (See separate article about this revolution.) He served at St. Stephen's until July 1, 1960, when he took a leave of absence for reasons of health. He never returned to St. Stephen's Parish and there was some controversy concerning his departure.

He left Toledo and completed studies for a Doctorate in Education at Laval University, Quebec. He then taught at California seminaries and universities for eight years. In June of 1968 he celebrated his Silver Jubilee at his home town in Hungary. He was the first priest from his town, but because of World War II, he was unable to celebrate his First Mass there.

He was at Jackson (Miss.) State University from 1970 to 1974, and he went to New Orleans archdiocese for parish and religious education work. He was incardinated in this Diocese August 25, 1978. Father Pinter died November 15, 1978, in Westwego, La., where he had been associate pastor of Our Lady of Prompt Succor Parish since 1976.

### Rev. Martin Hernady

Father Martin Hernady was born February 3, 1924, in Szentendre, Hungary (near Budapest). From 1940 to 1943 he attended Benedictine Preparatory School in Esztergom. Then from 1943 to 1948 he attended the University of Cardinal Pazmany Peter in Budapest; he received a S.T.B. (Baccalaureate of Sacred Theology) in 1947.

On June 20, 1948, he was ordained by the late Cardinal Mindszenty in the Archdiocese of Esztergom, Hungary. Father Hernady's class at the Basilica of Esztergom was the last class ordained by Cardinal Mindszenty before he was jailed in 1948 on charges of treason.<sup>485</sup>

From 1948 to 1950, Father Hernady attended Papal University of Angelicum, Rome, Italy for post-graduate work; he received a S.T.L. (Licentiate of Sacred Theology) in 1949.

Due to the political circumstances in Hungary during the early 1950's, Father was unable to return to his homeland and he was sent to the United States in May of 1950.

Father Hernady served in the Diocese of Raleigh, North Carolina at St. Lawrence of Asheville, North Carolina until 1954.

At a recognition dinner in 1984, Father Hernady described that he needed to refer to his dictionary from time to time during these early years in America. He overheard that he had a warm personality--"warm" in the dictionary meant "not very hot." Then on another occasion he was told he would be a model priest--"model" in the dictionary meant "a miniature." So, he quipped, he realized he better move on because he wasn't making progress in North Carolina.

He then came to Toledo, Ohio, and filled the Diocese of Toledo's need for a Hungarian-speaking priest. Father Hernady entered the diocese on September 1, 1954, as an associate pastor of St. Stephen's Church. He has said that it was like coming home because the cooking, the speech, the hymns and the prayers were the same he had known as a boy.

Father Hernady was appointed Vicarius Oeconomus at St. Stephen's on July 1, 1960--assuming all Parish leadership responsibilities. He became Pastor on January 8, 1965, and Father Hernady continues in this assignment at St. Stephen's.

Father Hernady served as a liaison for many refugees in the 1950's. He also helped to sponsor people from the Hungarian section of Yugoslavia in the late 1960's.

From 1955 to 1958, he was an instructor at Central Catholic High School, Toledo, Ohio.

Under Father Hernady's direction, the Church was remodeled in 1964. A special Appreciation Mass, requested by the Mothers' Club in appreciation of Father's efforts, was said on December 18, 1968.



Father was also involved in the church remodeling after the 1971 fire. Some additions over the years include: the Prokop mosaics, the marble terrazzo floor, new oak pews and mahogany doors, and modern light fixtures.

Father's keen interest in art, culture, and music has been responsible for such events at the Parish as the Winter/Spring Concert, Hungarian Night and classes promoting Hungarian language and embroidery.

Father has been instrumental in establishing an ecumenical movement among the neighborhood churches. Appointed Diocesan Pro-Synodal Judge on November 12, 1971, he is presently serving his second ten-year term. Father Hernady also served as a member of the Diocesan Building Commission and the Ecumenical and Interreligious Affairs Commission.

In 1970 Father Hernady went to Washington, D.C., at the Bishop's request to learn about "Ethnic Urban Development Programs" at the Catholic University of America.<sup>486</sup> It was at this conference that Father Hernady met the late Msgr. Geno Baroni, the founder of the Urban Ethnic Movement in America. Over the years a close relationship developed between them as they worked together on many projects.

In April of 1971, Father Hernady--in conjunction with the Diocesan Office of Community Relations--organized a conference on ethnicity and neighborhoods. The conference, held at Divine Word Seminary, was the first time the ethnic clergy of the Toledo area met together. Msgr. Baroni spoke, as well as Barbara Mikulsky from Baltimore (now a member of the U.S. Congress).

Applying his knowledge and ability, Father Hernady has had a profound effect on the lives of the people in the neighborhood and on Birmingham's fight for survival. In 1974 he joined forces with the pastors of the other Birmingham churches and with many other community leaders to battle against the closing of the Birmingham Library and the building of a four lane overpass on Consaul Street--which would have widened the street as well and split the neighborhood. (Note: The Millard Street overpass construction will begin in 1985.)

In the course of these battles, Father Hernady helped found the Birmingham Neighborhood Coalition in 1974. Father was also a great promoter and "founding father" of the Birmingham Ethnic Festival, which began in 1975.

On May 5, 1976, Father Hernady was invited to the White House for a conference with President Ford on "Ethnicity and Neighborhood Revitalization." Father Hernady later met with President Carter at the Public Policy Forum held in Detroit, Michigan on October 21, 1977.

Through his works in the Birmingham neighborhood and because of his understanding of people's struggles in older city neighborhoods to preserve ethnic identity and to revitalize the community, Father has developed a national reputation as a champion of neighborhoods.

Msgr. Baroni, Bishop Basil Losten of Philadelphia, and Father Hernady established the National Catholic Conference on Ethnic Affairs. Father served as a member of the group's national board. Recently, in 1984, Father Hernady was appointed to the National Board of the National Euro-Ethnic Project on Aging.

In an article in The Blade, October 8, 1984, Father Hernady was described as a blend of community organizer and spiritual leader, which Father feels is inseparable. Through his commitment, he says he has "bought into the neighborhood." He said, "If a priest doesn't take any ownership, he can't accomplish anything." His main concern is poverty, and to him, "the highest degree of poverty is powerlessness."<sup>487</sup>

He has helped the community organize to fight such poverty. Peter Ujvagi, former Democratic member of the City Council and mayoral candidate, said that Father Hernady has the ability to delegate authority and to nurture and encourage other leaders. In 1984, for Father Hernady's commitment to the neighborhood, the Tenth Annual Birmingham Ethnic Festival Book was dedicated to him.

Physical problems have not stopped his work. The Parish Bulletin, January 7, 1962, reported that Father Hernady had broken his leg. Father said he still preached in Church the Sunday after the accident. A more serious setback happened on Christmas Day of 1981 ...Father Hernady had a heart attack. The Parish Bulletin, January 3, 1982, reported: "He is in the coronary care unit in serious, but very stable condition." However, by March 4, 1982, Father came back to his work to perform the funeral services for his friend, Paul Hayden.

At his 1984 Recognition Dinner on October 7, 1984 ("30 years of Love and Dedication"), Father Hernady related the difficult recovery period. Loving friends gave support and helped him to continue his work. He told about the recovery of a friend, who had said to him, "If God still needs me in the service of his people--I will work." Father Hernady then told the people at the dinner, after thirty years of service, if the people still needed him, he said, "I will work." (See 1984 section for details about the dinner.)

When asked what he feels are his major accomplishments at St. Stephen's, Father Hernady mentioned the following:

1. The church has had major facelifts--both inside and outside. For example, the Church has a new roof and the steeples have been repaired. Under Father's direction, the Church was remodeled in 1964 and after the fire in 1971. Its beauty has been enhanced over the years by the Prokop mosaics, marble terrazzo floor, oak pews and mahogany doors, and modern light fixtures. Other improvements include: the remodeling of the school, air conditioning of the Church Hall, and the recent speaking system and the new heating system.
2. For the first time, the Parish became solvent in 1963.

There was a "mortgage burning party" on January 19, 1964.

3. Through proper educational efforts, the process of changes--brought about in 1964 with Vatican II--went smoothly and the Parish remained open.
4. The school has been kept open over the years, and this year, 1984, is the first year for a tuition fee.
5. The Parish property has been expanded in the Consaul-Genesee area. As an extension of the school parking lot, lots were acquired on the city block of Consaul and Genesee for a parking lot. Also, 9.6 acres at the end of Genesee were acquired for a sports field.
6. On Laetare Sunday, the Rosary Altar Society, under Father Hernady's guidance, sponsors an Annual Card Party for the Missions. Over \$50,000 has been donated to projects all around the world.

## PASTORS OF ST. STEPHEN'S CHURCH

1890-1898	Father Boehm, the first Magyar Catholic priest in the U.S., pastor at St. Elizabeth's Magyar Parish of Cleveland, would sometimes celebrate Holy Mass for the Catholic Magyar settlers of East Toledo in a temporary chapel. Otherwise, the settlers attended Holy Mass in nearby churches, mostly Sacred Heart Church.
July 28, 1898	Father <u>Robert Paulovich</u> , assistant to Father Boehm in Cleveland, was sent to head the organization of the new parish.
October, 1898	Father Paulovich was appointed first pastor of St. Stephen's and served until September 15, 1905.
1905 to September 17, 1908	Father <u>Francis Eller</u> was pastor.
1908 to December 14, 1911	Father <u>John Simko</u> was pastor until, through exchange, he yielded his office to Father <u>Geyza Messerschmidt</u> .
December 14, 1911 to March 29, 1912	Father Messerschmidt, the well known minstrel-priest, a young poet of unusual talent, served as pastor. He died after a long illness.
March, 1912 to March 30, 1913	Father <u>Oscar Szilagyi</u> , Father Messerschmidt's assistant, was placed in charge. The Benedictine Arch-Abbot recalled Father Szilagyi. Despite Bishop Schrembs' request for Father's stay, the Arch-Abbot was unable to comply.
March, 1913 to August 4, 1913	For a short time, the missionary Father <u>Oscar Solymos</u> from Canada acted temporarily as pastor, but had to return to his faithful Canadian Magyars.
September 28, 1913	St. Stephen's was again without a pastor until Father <u>Elmer G. Eordogh</u> was installed as pastor. (He became Monsignor in 1929; died April 6, 1955.)
December, 1946	Father Alexander E. Pinter arrived as an assistant.
September 1, 1954	Father Martin Hernady arrived as an assistant.
April 6, 1955	Msgr. Eordogh died; the Most Rev. Bishop

appointed Father Pinter as administrator of St. Stephen's Parish on June 5, 1955.

March 15, 1956 to  
July 1, 1960

Father Alexander E. Pinter was  
officially appointed Pastor of  
St. Stephen's.

July 1, 1960 to  
January 8, 1965

Father Martin Hernady was appointed Vicarius Deconomus after Father Pinter's departure.

January 8, 1965 to  
present

Father Martin Hernady was appointed Pastor and presently serves in that capacity.

## ASSISTANT PASTORS OF ST. STEPHEN'S CHURCH

1. Benedictine Father Szilagy: assisted Father Messerschmidt and took care of the parish after Messerschmidt's death
2. Rev. A. A. Pirnat (July 15, 1916): later pastor at Holy Rosary Church in the Birmingham neighborhood
3. Rev. Geza Györfy (December, 1920): he had just arrived from Hungary when the position was vacant; later pastor in South Bend, Indiana
4. Rev. Joseph Nemeth: later left for St. Elizabeth parish in Cleveland
5. Rev. Hermann Goldschmidt (1923-1925): a German priest who could speak seven languages and learned Hungarian while he was here. He was giving Hungarian sermons before he left.
6. Rev. Joseph Marcinko: died while at St. Stephen's, July 28, 1935
7. Rev. Frederick Wenckhein (1928): a Count who later returned to Hungary and became Abbot of Jak
8. Rev. John Mattyasovszky (1927-1928): left to organize Catholic Hungarians in Windsor, Canada
9. Rev. Emery Dancsecs (1926-1927)
10. Rev. Henry A. Druffel, C.P.P.S. (April, 1929)
11. Rev. Walter Czajkowski (June, 1929-September 12, 1930): a Polish priest who never learned Hungarian--thus gave English sermons; later a pastor at St. Mary Magdeline in Rossford and at St. Hyacinth's in Toledo; followed by Rev. Hegadus
12. Rev. John Némón (November, 1929-September, 1932): went to Milwaukee, Wisconsin
13. Rev. Stephen Hegedus (June, 1930-December, 1938): later pastor at St. Mary's at Windber, Pennsylvania; in 1955 he came back to Toledo Diocese at New Cleveland, Ohio and was pastor there until his death; when he left St. Stephen's, he was followed by Rev. Reineck
14. Rev. Francis Gross (1936-1937): left because of illness; followed by Rev. Nagy
15. Rev. Joseph Nagy (November 28, 1937-February 26, 1939): went to Holy Cross Church in Detroit; followed by Rev. Ross
16. Rev. Joseph Ross/Rácz (December 5, 1938-August 12, 1942): went to Holy Cross Parish, Detroit, Michigan
17. Rev. Herman (Carl) Reineck (March 10, 1939-February 10, 1952): due

to his serious illness, the Bishop transferred the very popular Father Reineck to Delphos, Ohio where he died shortly after

18. Rev. Paul Zsamboky (July 4, 1943-September 27, 1943): former tutor and spiritual advisor to the Austrian family in exile in Switzerland (Emperor Charles and Queen Zita); at St. Stephen's briefly as an assistant and frequently visited its celebrations
19. Rev. George Ferencz (1944)
20. Rev. H. John Schmit (January 18, 1945-April, 1945)
21. Rev. Martin Horvath (1944-1946): substituted for ill Monsignor; here with Father Reineck
22. Rev. J. Matty (left February, 1946): returned to Cleveland
23. Rev. Anzelm Nagy, S. O. Cist. (1946): here for about six months; became first abbot at Cistercian abbey in Irving, Texas
24. Rev. Alexander E. Pinter: arrived as new assistant on December 22, 1946; left and later returned December 17, 1948; when Monsignor Eordogh died (April 6, 1955), Father Pinter was appointed as administrator at St. Stephen's on June 5, 1955 and its pastor on March 15, 1956; he left in 1960
25. Rev. Charles Banet, C.P.P.S. (February 17, 1952-June 22, 1952): upon the request of his Superiors, Father Banet left to return to the various duties of his Religious Community; followed by Rev. Konst
26. Rev. Francis Konst (July 1, 1952-June 22, 1954): the Bishop transferred Father Konst to St. Francis de Sales; until a new assistant arrived, Father Emery Szelenyi from Carey, Ohio acted in this capacity; Father Konst was followed by Rev. Hernady
27. Rev. Martin Hernady: arrived as a new assistant on September 1, 1954; after Father Pinter left, Father Hernady was appointed Vic. Oec. on July 1, 1960; on January 8, 1965, he officially became pastor of St. Stephen's and he still serves in that capacity.
28. Rev. Stephen Meszaros: arrived during Forty Hours Devotion, 1959, and was appointed as second assistant on January 24, 1960; he left September 3, 1964, to the Diocese of Steubenville, Ohio
29. Rev. Richard Notter (September 3, 1964-September 1, 1965); ordained in May, 1963, and had served as an Assistant at St. John's Church, Delphos, Ohio
30. Rev. Lawrence Scharf (1965): helped when Father Notter worked with the Spanish Apostolate during the summer; returned to previous assignment at St. John's Parish, Delphos, Ohio
31. Rev. Albert Ceranowski (September 1, 1965-June 24, 1976): went to St. Boniface in Oak Harbor, Ohio, and is now pastor at St. Thomas in

Toledo

32. Rev. John A. McClure (July 2, 1981-1983): served in a resident capacity, not as an assistant
33. Rev. Thomas Trese, S.J. (1983-present)



# ST. STEPHEN'S PARISH, IMPORTANT DATES

1898-1924	Important dates taken from Jubilate, Parish's 25th Anniversary book; a few taken from Parish Reports	June 5, 1898	In Andrew Toth's Hall (which served as a temporary chapel). "Saint Elizabeth Roman and Greek Society" was founded.
1924-1929	Information unavailable	July 28, 1898	Father Robert Paulovich, Assistant to Boheim in Cleveland, was sent to attend organizing sessions, and he informed the Bishop that he would accept the services.
1930-1938	Important dates taken from Toledo, Hungarian newspaper published 1930-1966 Easter	September 21, 1898	Father Paulovich arrived in Toledo and started divine services in the hall.
1939-1984	Important dates taken from Parish Bulletins, collected since 1939	October, 1898	Father Paulovich was appointed first pastor of St. Stephen's. Stephen's Catholic Magyar Congregation.
	* * * * *	November 3, 1898	The Parish began to build a church, and a contract was made for the rectory.
	* * * * *	January 1, 1899	Mass was offered in the new church.
	* * * * *	June 9, 1899	The Parish began to build a schoolhouse and Sisters' home.
1890-1952	National Malleable Castings Co. built an industrial plant, located in Toledo on the Northwest corner of Madison and Adams. The company transferred their Magyar workers from their older plants, mostly from Cleveland being mostly Magyar families hailing from the Hungarian Abauj, Heves, and Gomor Counties, they soon had their kinsmen and townfolk induced to join them in their settlement.	August 20, 1899	On St. Stephen's Day, the solemn dedication of buildings was held.
		September, 1899	The Notre Dame Sisters from Germany began instruction in the school.
		December, 1899	The Sacred Heart of Jesus Sodality was introduced.
		July, 1901	The congregation of St. Ignatius began using St. Stephen's sanctuary for their Sunday services.
Before 1897	"King Matthias Sick and Benevolent Society," a non-sectarian association, was founded.	September 1, 1901	An electric light was put in the church.
August 8, 1897	Catholic members withdrew from the "King Matthias Society." They formed Saint Stephen's Benevolent and Sick Aid Society, emphasizing the necessity of organizing a Catholic Congregation.	November, 1901	Water was put in the parish house.
		May 11, 1902	Parish children started giving entertainment.
January 6, 1898	"Saint Emery Roman and Greek Catholic Juvenile Sick Aid Society" was founded.	July 13, 1902	The parish societies with musical instruments and a choir participated at the dedication of St. Ignatius of Loyola.
April 17, 1898	A convention to discuss the founding of a Roman Catholic Church; the future parishioners requested a priest who spoke the Hungarian language. Founders convened	November 5, 1902	Gas was introduced to the parish building because of the lack of coal.
		1902	St. Michael's Greek Catholic Society was

September 6, 1903	mentioned in the Parish Reports.				after the plans of architect Joseph C. Huber. (Cost was \$93,500 )
September 15, 1905	The Holy Rosary (Slovak) Society was founded. (The Slovak Catholics left in February, 1906.) Father Paulovich left and Father Francis Eller became pastor.	August 23, 1914			The church was blessed and dedicated by Bishop Schrembs, who gave St. Stephen's "The Irish Madonna," a copy of Our Lady of Győr, Hungary.
October 2, 1906	The parish resolved to erect a new church and rectory.	c. 1913-14			The Rectory was built shortly after (\$12,500). Dramatic Club was formed.
June 27, 1908	Church and schoolhouse burned down.	c. 1914-15			St. Stephen's Choir was formed.
November, 1908	Father John Sisko became pastor.	July 28, 1914			Assassination of heir apparent to the thrones of Hungary and Austria brought the scales of the impending first world war.
April 15, 1910	A new church and school were completed.	April 6, 1917			U.S. declared a state of war with Germany.
August 11, 1911	The new Diocese of Toledo was instituted. (Toledo formerly belonged to the Diocese of Cleveland.) Most Rev. Joseph Schrembs became the first Bishop of Toledo. (Over a period of time, new regulations abolished offices of friendship and duties of treasurer were henceforth assigned to the pastors in office. This new regulation also fixed the number of councilmen and regulated their election.)	December 7, 1917			U.S. declared a state of war against Germany and Austria. Great sympathy and sorrow for Toledo, Magyar, and loyalty to the U.S. was evident. Great relief efforts were undertaken by the people of St. Stephen's for their kinsmen in Hungary.
December 14, 1911	Father Guyza Messerschmidt became pastor.	1917			St. Margaret's Society was founded.
March, 1912	After Father Messerschmidt's death, Father Oscar Szilagyi was placed in charge.	1917			St. Ladislaus Society was founded.
June 30, 1912	During Father Oscar Szilagyi's brief pastorate, a resolution was passed at the first meeting of the parish. Nine council members and seven others made up the building committee, headed by Father Szilagyi. (The old wooden church was far too small for the fast-growing congregation.)	1918			Pipe organ was acquired.
September 28, 1913	Father Elmer G. Eordogh was installed as the pastor. He supervised the construction of the church and the collection of funds.	1919			The Young Ladies Sodality was founded.
Before 1914	The Rosary Society was started by The St. Elizabeth Society.	May, 1920			Resolution was passed to erect a new school, but building was delayed.
Summer, 1914	The new church was completed. It was built in pure Roman-Hungarian style,	1921			The Holy Name Society was founded.
		February 22, 1921			The Daughters of the Divine Redeemer, a school for the poor, was founded and added into the Parish. Meanwhile, six Sisters had arrived; to house them, the former pastor's home was repurchased and furnished. The new Sisters cooperated with the Sisters of Notre Dame, who had been teaching at the school since its beginnings.
		November 30, 1921			Most Rev. Samuel Alphonsus Stritch, S.S. became Bishop of Toledo, after Bishop Schrembs was transferred to Cleveland.

March 12, 1922	First Holy Mission was held.	January 1, 1932	The St. Stephen's Alumni Club had its initial meeting with 500 attending. In 1939 the club officially changed its name to the Young Peoples Club.
April 28, 1922	Most Rev. Bishop Stritch celebrated a Pontifical Mass of Requiem in the church for the soul of the late Apostolic King Edward VII. Bishop Stritch had passed away in his exile at Funchal, Madeira, on April 1st.	February, 1932	A crowd of over 800 packed the St. Stephen's Hall to see the Passion Play. There was a cast of 59 people.
1922	St. Emery Club won the City Championship (Class B).	1932	L.C.B.A. loaned \$90,000 to the Parish.
November, 1922	Father Bordingh's Silver Jubilee on Thanksgiving Day; a reception followed.	September 18, 1932	St. Margaret's Society celebrated its 15th Anniversary.
August 20, 1922	St. Stephen's Society celebrated its Silver Jubilee. Soon, the Silver Jubilees of St. Emery and St. Elizabeth followed.	November 18, 1932	Magr. Bordingh celebrated the 35th Anniversary of his Ordination (November 18, 1897 to November 18, 1932). There were many guests at the party. Magr. Bordingh, for example, in his name day, his anniversary for his years in Toledo, his anniversary for his appointment as pastor, etc.
June, 1923	New school building was started.		
September 1, 1924	School building was dedicated (\$125,000).	December 9, 1932 (Toledo)	There was a Hungarian Exposition at the Toledo Museum of Art which included a collection of folk dances. Magr. Bordingh helped coordinate the program.
July 4-6, 1924	St. Stephen's Church Silver Jubilee was celebrated with Pontifical Jubilee Mass, banquets--receptions, a play, a Jubilee book, etc.		
1927	Daughters of Divine Redeemer left St. Stephen's.	December 30, 1932	Count Szecsenyi, envoy of Hungary in Washington, D.C., was assigned to London. He was the first Hungarian Ambassador. Bordingh's Silver Jubilee Mass and for the Requiem Mass in 1922 for King Charles IV.
September 7, 1927	The Daughters of Divine Charity came to St. Stephen's.		
February 1, 1929	St. Vincent de Paul Society, Particular Council of St. Stephen's Church, was formed. (It was aggregated June 13, 1932.)	January, 1933	St. Emery Society celebrated its 35th Jubilee. There was a reception and dinner.
1930	The Altar Society was founded.	January, 1933	The Parish raised \$3,000 at a three-day festival, which was a "success in hard times."
c. 1930's	Women at St. Stephen's joined the National Council of Catholic Women.	June, 1933	St. Elizabeth Roman and Greek Catholic Society celebrated its 35th Jubilee. There was a play in the evening.
c. 1930's	Magr. Bordingh was elected president of the association of priests of the Catholic Church in the United States and Canada. Geza Farkas was the controller of the funds of the American Hungarian National Association.	Fall, 1934	The FERA Emergency School, sponsored by the Catholic Community House and St. Stephen's Parish, offered gym classes, dancing, cooking classes, and dramatics.
April 22, 1931	Most Rev. Karl J. Alter became Bishop of Toledo (after Bishop Stritch).	October 6, 1935	Members of the community filled St. Stephen's Hall to its capacity for a Trianon Memorial. There were talks,

Late 1930's	order's establishment in the U.S. It was celebrated on Memorial Day at Staten Island, N.Y.			
March 7-28, 1937	a children's play, dancing and singing. (Another Memorial was held the next year, October 11, 1936.)	1939	The entire Parish and the St. Eerey Society joined the American Hungarian Federation.	
1937	C.Y.O. at St. Stephen's was organized. Hungarian Art was displayed at the Art Museum, sponsored by the College Art Association.	August 20, 1939	On the Feast of St. Stephen's, the Parish celebrated the 25th Anniversary of the Parish's dedication. All societies marched with their banners and badges.	
May 23, 1937	Mrs. Erdogh was appointed as the head of the Hungarian contingent for the International Eucharistic Congress at Budapest, Hungary, to be held in 1938.	April 7, 1940	The Men's Choir celebrated its 25th Anniversary.	
June, 1937	Most Rev. Louis Shvoy, Bishop of Alba Reale, Hungary, visited St. Stephen's Parish, during his U.S. tour.	1940-42	Redecoration of the Church (including altars, stations, communion rail, etc.)	
February 22, 1938	Mrs. Erdogh was honored by Hungary with the Hungarian Order of Merit.	1940	The St. Stephen's Branch of L.C.B.A. was organized.	
1938	St. Stephen's had a Ruby Jubilee celebration honoring the 40th Anniversary of the Parish and the 40th Anniversary of Msgr. Erdogh's ordination to the priesthood; and the 25th Anniversary of his appointment as pastor.	September 2, 1940	The First American-Hungary Catholic Youth Congress was held at St. Stephen's.	
May 1, 1938	A "Victory Drive" was held to raise money.	November 10, 1940	The Altar Society celebrated its 10th Anniversary.	
December, 1938	St. Eerey Society celebrated its 40th Jubilee.	March 16, 1941	Hungarian Day was celebrated, honoring the Golden Jubilee of Hungarian Settlement in Toledo.	
1939	St. Stephen's Mothers' Club was formed.	March 15, 1942	The Governor of Ohio and the Mayor of Toledo proclaimed this day as Hungarian Day.	
March, 1939	A Parish Drive, asking for \$25.00 from the members, was held. The following year helped to reduce original L.C.B.A. loan of \$90,000. By 1943 the loan was reduced to \$64,000, with no other outstanding debts.	August 2, 1942	The Bishop approved St. Stephen's plan to build a new church in Indiana. The blessing of the shrine would be featured when the finished, redecorated Church would be blessed.	
May 21, 1939	Mrs. Erdogh was appointed as the representative in the U.S. for the St. Ladislau Society.	August 7, 1942	The redecorated Stations of the Cross were blessed.	
May 30, 1939	The Young Peoples Club was organized. (The group was an extension of the St. Stephen's Alumni Club, which began in 1932.)		NOTE: During 1942 and the other war years, St. Stephen's Parish was involved in the war effort. The Parish Bulletin of March 4, 1945, stated that about 500 men from the Parish were fighting in the war. There were no Parish Picnics held during the years from 1942 through 1946. St. Stephen's was actively involved in the Hungarian Relief Movement.	
	The Daughters of Divine Charity celebrated their 25th Anniversary of their	September 27, 1942	The redecorated Church was blessed.	
		December 6, 1942	New devotional pads were installed, a rare	

<p>item in times of war shortages.</p> <p>Archduke Otto was scheduled for November 20, 1943, to speak at Tom Hall.</p> <p>In January, the L.C.B.A. loan was reduced to \$84,000. During 1943, the debt was reduced to \$63,000.</p> <p>The Bishop asked all 32 Toledo parishes to reduce the \$50,000 debt of Central Catholic High School; St. Stephen's quota, \$40,995.</p> <p>A Hungarian Day was to be held on Saturday, November 24th.</p> <p>T.C.C.Y. was organized at St. Stephen's.</p> <p>Rev. Alexander Pinker came to St. Stephen's, as an assistant.</p> <p>St. Stephen's began to use envelopes for Monthly Collections, rather than door-to-door collections. The envelopes were printed in a socialist decodor for other purposes; for example, the Parish Drives.)</p> <p>The Primate of Hungary, Joseph Cardinal Mindszenty, came to St. Stephen's. He visited Mgr. Eordogh, who was in the hospital at that time.</p> <p>The Golden Jubilee of Mgr. Eordogh was celebrated.</p> <p>The Parish was about to begin a new drive for the Convent.</p> <p>The Parish celebrated the 100th Anniversary of Hungary's "Independence."</p> <p>Cardinal Mindszenty was jailed on charges of treason.</p> <p>St. Emery Society celebrated its Golden Jubilee.</p> <p>St. Elizabeth Society celebrated its Golden Jubilee.</p> <p>The Parish began sponsoring BINCO. (BINCO had been played at the Parish Bazaars in the 1930's. The Mothers' Club had sponsored BINCO as early as February 25, 1940, and the Young Peoples Club sponsored weekly BINCO in 1940 and 1941.)</p>	<p>Parish Bulletin, November 14, 1943</p> <p>1943</p> <p>April 22, 1945</p> <p>Parish Bulletin, November 18, 1945</p> <p>c. 1945</p> <p>December 22, 1946</p> <p>January, 1947</p> <p>June 30, 1947</p> <p>November 16, 1947</p> <p>Parish Bulletin, January 8, 1948</p> <p>March 15, 1948</p> <p>March 18, 1948</p> <p>May 30, 1948</p> <p>June 6, 1948</p> <p>October 27, 1948</p>	<p>NOTE to 1948: There was no Golden Jubilee celebration, due to Mgr. Eordogh's illness. He had plans for a Golden Jubilee celebration in November of 1949 (see Parish Bulletin, May 1, 1949), but it never materialized.</p> <p>September 12, 1948</p> <p>The first major RAFFLE was announced to raise money for the new Convent. Raffles had always been held at St. Stephen's to raise money. However, at this raffle, \$500 was to be given away at the November 20, 1949, raffle. The raffle was announced June 29, 1949, with \$2,300 worth of prizes, including a 1949 Chevrolet Sedan, to be given away August 28, 1949.)</p> <p>The Bishop gave his permission to build a Convent (approximately \$100,000).</p> <p>The Parish was to begin sponsoring a monthly \$1,000 raffle, to eliminate the Parish Drives.</p> <p>The Bishop blessed the Convent; a dinner followed.</p> <p>The Sisters' old Convent was for sale. It had to be torn down to provide a playground for the school.</p> <p>A new traffic light was installed by the school.</p> <p>Most Rev. George J. Rehring became Bishop of Toledo (after Bishop Alter).</p> <p>At a meeting, the Trustees planned a third part of the school, which would include a gymnasium. (See Parish Bulletin, December 3, 1950.)</p> <p>Mr. Paul Szabo gave a lecture in St. Stephen's Hall concerning the situations in Hungary--the future, hopes and desires.</p> <p>Plans were announced to convert territory around the school into a playground.</p> <p>There were plans to replace the old school building, which would cost approximately \$200,000.</p>	<p>Parish Bulletin, May 1, 1949</p> <p>Parish Bulletin, September 25, 1949</p> <p>December 4, 1949</p> <p>Parish Bulletin, June 11, 1950</p> <p>September 17, 1950</p> <p>October, 1950</p> <p>November 27, 1950</p> <p>Parish Bulletin, February 25, 1951</p> <p>Parish Bulletin, April 6, 1952</p> <p>Parish Bulletin, August 17, 1952</p>
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Parish Bulletin, August 24, 1952	The St. Stephen's Day Picnic was held on the new school grounds, to remind parishioners of the drive for the new school addition. The condemned, old building would be torn down.	April 22, 1956	A Reception for the new Pastor was held; the committee was headed by Rev. Martin Hernady. All were asked to help the new Pastor modernize and complete the parish building. The reception was held in the new building ready for the Diamond Jubilee in 1958.
Parish Bulletin, August 24, 1952	On September 7, 1952 the Sisters would celebrate their Silver Anniversary.	July 1, 1956	The Rev. Emery Szelenyi celebrated his Silver Jubilee Mass at St. Stephen's. (St. Stephen's "Irish Madonna" is a copy of the original at Uyor, Rev. Szelenyi's birthplace.)
January 4, 1953	Lady of Fatima Council (Knights of Columbus #3564) was organized.	August 12, 1956	There was a collection for the Memorial to Mgr. Charles Boehne, the first Hungarian Roman Catholic Priest in America, at the Calvary Cemetery, Cleveland, Ohio. (Before the war, the priest was Mgr. Charles Boehne, who was a friend of the parish and came of the spiritual needs of the Hungarian people in Toledo.)
Parish Bulletin, March 8, 1953	Parish monthly dues were changed from \$2 family/\$1 single wage earner to \$3/\$2 dues. The Parish raised money to repair broken, large windows, which protect the stained glass windows; the cost was approximately \$5,000.	October 1956	Hungarian Revolution
Parish Bulletin, December 13, 1953	The church basement renovation was announced. The cost for replacing the entire flooring and the windows was \$9,976.	November 4, 1956	Russian troops crushed the rebellion and the Budapest ghetto. Although the Relief work by people of St. Stephen's was begun.
Parish Bulletin, August 22, 1954	The Parish will celebrate the Forty Year Jubilee of the church's dedication on October 17, 1954. This was announced at the St. Stephen's Day celebration.	March 17, 1957	There was a Welcome Dinner in honor of the Hungarian Refugees in Toledo.
August 31, 1954	Father Martin Hernady came to St. Stephen's, as the new assistant.	1957	The Hungarian Freedom Fighters Association was organized in Toledo, and remained active for 8 to 10 years.
January 2, 1955	The Holy Name Society was reorganized.	August 18, 1957	The completely renovated organ was blessed.
April 6, 1955	Mgr. Eordogh died (a Wednesday). Rev. Alexander E. Pinter was appointed administrator.	November 17, 1957	The Diocesan High School Drive (for Cardinal St. Ignace) began; St. Stephen's quota was \$40,000.
September 4, 1955	The blessing and redecoration of the church cost \$9,926.50. The Rectory was repaired (sade porch into an office and waiting room, modernized offices, painted, bought new furniture and carpets). Open House for the Rectory was November 13, 1955.	March 2, 1958	The old wooden school building was torn down during this week.
December 4, 1955	The Altar Society celebrated its Silver Jubilee.	May 18, 1958	The groundbreaking for the gymnasium and the St. Stephen's Statue-Memorial was this day. (The stage was torn down when the gym was added.)
March 8, 1956	The Bishop appointed Father Pinter as Pastor of St. Stephen's Parish.	May 25, 1958	The St. Stephen's Statue (\$4,341.75) was unveiled and blessed.
March 18, 1956	Father Pinter was installed as the Pastor in a solemn ceremony.	October 5, 1958	DIAMOND JUBILEE--SIXTY YEARS: A Pontifical High Mass was held, followed by a Jubilee Banquet and Dance. A raffle was held. The

<p>new school building was not quite finished. A Jubilee Yearbook was planned, but never completed.</p> <p>The church bells were changed to electric.</p> <p>The Jubilee Banquet for the Clergy was held, with over 100 priests attending.</p> <p>Six games were scheduled for the opening of the new gymnasium.</p> <p>The Women's Guild was organized.</p> <p>The new school building was dedicated. A dedication Banquet followed the Bishop's Solemn Blessing.</p> <p>The old hall was remodeled (new kitchen, bar, pergamass on the walls, glass blocks instead of old windows). The Church was converted from coal to automatic gas heat. Blacktop was added between the two buildings.</p> <p>Father Martin Kennedy was appointed Vicarious for the St. Stephen's after Father Pinter's departure.</p> <p>The Parish provided 30 parking spots on the schoolyard.</p> <p>New stain glass windows would be installed in the sacristy.</p> <p>Mothers' Club donated \$200 for the installation of the babies' "Crying Room."</p> <p>Mothers' Club began to compile and edit an authentic Hungarian cookbook.</p> <p>"Miss Anna" was honored with a banquet and dance for her fifty years of service.</p> <p>A school bus was purchased to take high school students to Cardinal Stritch and to transport children to St. Stephen's School.</p> <p>The Annual Children's Picnic would be held at Pearson Park. The only Parish Picnic would be the St. Stephen's Day Picnic in August, when the annual car raffle would be held.</p>	<p>Parish Bulletin, November 16, 1958</p> <p>December 9, 1958</p> <p>January 25, 1959</p> <p>c. 1959</p> <p>May 10, 1959</p> <p>Parish Bulletin, July 26, 1959</p> <p>July 1, 1960</p> <p>Parish Bulletin, July 31, 1960</p> <p>Parish Bulletin, March 19, 1961</p> <p>Parish Bulletin, March 5, 1961</p> <p>April 16, 1961</p> <p>October 22, 1961</p> <p>Parish Bulletin, May 13, 1962</p> <p>Parish Bulletin, May 20, 1962</p>	<p>Children were to wear uniforms to school. The small tuition for Parishioners was dropped. A school cafeteria was opened.</p> <p>After this Sunday, the councilmen passed the baskets only once during the Offertory; the second collection disturbed the other parts of the Mass.</p> <p>It was announced that the mortgage had been paid.</p> <p>"Mortgage Burning Banquet" was held, honoring the parishioners and the few remaining founding members.</p> <p>The interior decorating of the church began Tuesday. The sanctuary was remodeled according to the new Liturgy introduced by Vatican II.</p> <p>Birmingham Neighborhood Improvement League (B.N.I.L.) was formed. St. Stephen's, Pastors from the four area churches helped in the organization.</p> <p>Golden Jubilee of the building of the Church was held and of the St. Stephen's Choir. Festivities included a Recital of Sacred Music, a Banquet and a Dance.</p> <p>Easter Vigil Services would be held for the first time on Saturday evening at 8:00 p.m. rather than midnight.</p> <p>Parish celebrated Sister Marianna's Golden Jubilee with a Solemn Mass and Reception in her honor. In July, Sister Cecilia celebrated her Golden Jubilee in Bloomfield, MI.</p> <p>New kitchens were installed in the School and Rectory. The Church side-stairways were rebuilt. The new parking lot was in operating condition.</p> <p>In 1965 the Hungarian artist Peter Prokop sent the Good Shepherd mosaic to the Parish. The artist, who had lived in the U.S. in 1966, he sent the Madonna mosaic.</p> <p>A new roof for the entire Church was</p>	<p>Parish Bulletin, August 5, 1962</p> <p>Parish Bulletin, September 22, 1963</p> <p>Parish Bulletin, December 29, 1963</p> <p>Parish Bulletin, January 19, 1964</p> <p>Parish Bulletin, March 29, 1964</p> <p>June 19, 1964</p> <p>October 18, 1964</p> <p>Parish Bulletin, April 11, 1965</p> <p>May 16, 1965</p> <p>Parish Bulletin, August 15, 1965</p> <p>1965-66</p> <p>1966</p>
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April 24, 1966	Parish Bulletin, September 6, 1970	necessary.	Toledo, a non-profit organization.
October 2, 1966	Parish Bulletin, September 6, 1970	The Magyar Pioneer Award was presented to Dr. Geza Farakas at a dinner in his honor.	The Parish Council had its first meeting August 31, 1970. (This was the "first" meeting in the sense of a new constitution, etc.
March, 1967	Parish Bulletin, October 26, 1970	A Testimonial Dinner was given in honor of Francis E. Scollisi, Toledo's Postmaster.	The Mothers' Club paid for two trophy cases at St. Stephen's School.
Parish Bulletin, August 13, 1967	November 30, 1970	Most Rev. John A. Donovan became Bishop of Toledo (after Bishop Rehring).	The Youth Committee met for the first time.
1968	January 31, 1971	Repair work was done on the church's steeples, and new doors were added.	Parish Council unanimously voted to have St. Stephen's Parish join the Toledo Area Council of Churches.
Parish Bulletin, February 25, 1968	February 7, 1971	A new marble, terrazzo floor was installed as well as new oak pews. A new roof was put on the school.	Fire broke out in the boys' sacristy; cause was undetermined.
October 27, 1968	July 11, 1971	St. Stephen's Parish School Board had been established with the purpose of advising the Pastor and the School Principal on all matters concerning Catholic Education in the Parish.	The proposed home for the elderly was dropped.
Parish Bulletin, December 15, 1968	Parish Bulletin, December 19, 1971	The Daughters of Divine Charity Sisters celebrated the Centennial of the Foundation of their religious congregation.	A Solemn Concelebrated Mass, with Hungarian Bishop Kisberk as the main concelebrant, was offered to celebrate the Millennium of Christian Hungary. A picnic followed with gypsy music.
Parish Bulletin, August 3, 1969	1972	A special Appreciation Mass would be said on December 18th, requested by the Mothers' Club, to express appreciation to Father Hernady for beautifying the Church.	The Parish finished the cleaning and painting of the sanctuary. Artist-priest Peter Prokop returned to paint the spottles in the nave of the Church.
October 18, 1969	January 24, 1973	A new heating system in the Church Hall was planned; the entire Church was to be heated by a new system.	The lots for the parking lot adjacent to the Church were now completely acquired.
Parish Bulletin, December 21, 1969	March 8, 1973	Bert's Bar (formerly Meroda Bowling Alley) was purchased; the lots were to be used for the parking lot.	The solemn opening ceremony, an Ecumenical service, began the Parish's Diamond Jubilee celebration.
1969-70	March 9-17, 1973	The First Hungarian Night/Dinner Dance was held.	A commemorative performance, organized by the three Hungarian churches and the Hungarian Club of Toledo, was held at Cardinal Stritch High School.
	April 1, 1973	Parishioners asked for a Saturday evening Mass. First evening Mass was Wednesday, December 31, 1969 at 7:00 p.m. Then there was one Saturday, January 3, 1970 and every Saturday after that. (This year was the last year for the Hungarian women in the fall and for the Saturday novenas.)	A Parish Missal, held during the Parish's Anniversary, was the spiritual events of the Jubilee year.
	April 28, 1973	The Freedom Fighters Association was reorganized as the Hungarian Club of	Diamond Jubilee plates sold for \$4.00 each.
			A Jubilee Homecoming Dance was held; Invited 11 priests, 100 parishioners and St. Stephen's graduates.



May 22, 1973	Bishop Donovan concelebrated at the Mass of Thanksgiving with the members of the Ordination Class of 1949.	August 17, 1975	The First Annual Birmingham Ethnic Festival was held.
May 27, 1973	The Parish family of St. Stephen's celebrated Father Hernady's Silver Jubilee Mass. A reception followed.	May 16, 1976	Mgr. Geno Baroni of Washington, D.C. spoke at the annual Father Daughter Communion Breakfast. (He later addressed the Birmingham First Annual Assembly of the Birmingham Neighborhood Coalition, along with Lt. Governor R. Celeste.)
Parish Bulletin, September 9, 1973	Three new mosaics by Father Peter Prokop were installed in the rear of the Church; they represented Faith, Hope, and Charity. He had also painted the sanctuary in October.	August, 1976	Mrs. Emence Laszlo Cardinal Lohal, Primate of Hungary, visited St. Stephen's and attended St. Stephen's Day Festivities. He also dedicated the newly remodeled Hungarian Club of Toledo.
September 17, 1973	A Jubilee Youth Mass was held, inviting all youth of the neighborhood. A Pizza Party followed.	Parish Bulletin, September 26, 1976	A new choir with male and female members was formed.
Parish Bulletin, November 25, 1973	The Jubilee Yearbook was published.	December, 1976	A film about the Bethlehemsk was made. It was shown for the first time at St. Stephen's on December 18, 1977.
November 25, 1973	The Jubilee Year ended with a Pontifical Mass of Thanksgiving, followed by a Parish Banquet. Sen. Sior and the Perryburg Synagogue Orchestra performed before the Mass, after the Mass—as well as at the Banquet. Mr. Sior and the orchestra were asked back every year for a popular Winter/Spring Concert.	March 27, 1977	A program honoring the Daughters of Divine Charity for 50 years of service at St. Stephen's.
May 24, 1974	Cardinal Joseph Wyszynski visited St. Stephen's and celebrated Pontifical Mass, with a reception following the Mass. He also attended the 10 o'clock Children's Mass and spoke to the children in Hungarian.	April 16, 1977	Mgr. Geno Baroni, newly appointed as the Assistant Secretary of HUD, spoke at the school hall in connection with the Midwestern Conference on Urban Affairs, held at St. Stephen's on the topic of Ethnic and Neighborhood Affairs.
1974	The Birmingham residents organized a "Save Our Library" campaign, which successfully kept the Birmingham Branch Library open.	April 30, 1977	A Banquet honoring those who helped make Birmingham an outstanding neighborhood was held at St. Stephen's Hall. (This was the first Hall of Fame dinner, which is held annually.)
1974	The Birmingham Neighborhood Coalition was formed, which successfully saved the neighborhood from division, due to the proposed widening of Conasauga. The coalition worked closely with Mrs. Geno Baroni, head of the National Center for Urban Ethnic Affairs.	Parish Bulletin, October 16, 1977	The Parish purchased the property at the end of Magyar and Genesee Streets for a sports field.
1974	The Bethlehemsk Christmas Carolers were reorganized at St. Stephen's.	September 10, 1978	The 7:30 a.m. Hungarian Mass was no longer held; only the 10:00 a.m. Hungarian Mass would be held.
Parish Bulletin, June 8, 1975	Father Bodnar planned to teach classes in Hungarian.	1978-82	The Christmas segment of Handel's Messiah was performed at St. Stephen's Church by the St. Stephen's Choir and the Perryburg Symphony Orchestra.
		1979	The Youth Committee was reorganized.

1975-80	Mrs. Irene Elzer provided instruction and designs in Peasant folk Art.			
May 22, 1980	"A Hungarian Evening" was held at The University of Toledo.	October 7, 1984	A Recognition Banquet for Father Herady was held in honor of his 30 years of service at St. Stephen's.	
July 8, 1980	The Senior Citizens' van, obtained by St. Stephen's, was dedicated.	1984	The Hungarian Club became a tax-exempt, non-profit foundation; charitable contributions to the organization became tax-deductible.	
February, 1981	Rt. Rev. James R. Hoffman became Bishop of Toledo (after Bishop Donovan).	1984-85	This was the first school year a notable tuition fee was asked at St. Stephen's school.	
April 10 and 11, 1981	An all-Hungarian program was performed by the Toledo Symphony Orchestra.			
Parish Bulletin, March 28, 1982	"Patriots" was the winning name for the St. Stephen's athletic teams. The contest was won by Jeffrey Jacob.			
January 1, 1983	Parishioners voted to change the 7:00 p.m. Saturday Mass to 5:00 p.m., effective this year.			
Parish Bulletin, February 20, 1983	The Church was painted in 1982 at a cost of \$26,000.			
March 13, 1983	The Hungarian Club held dedication ceremonies for the Hungarian Flag at International Park. Hungarian Independence Day was remembered afterwards.			
October 30, 1983	The Rosary Altar Society gave a testimonial dinner honoring Julia Toth for her many years of service in the kitchen.			
Parish Bulletin, December 18, 1983	A new public speaking system was installed in the Church, air conditioning was installed in the Church Hall, and plumbing was replaced in the Convent. Cost was almost \$30,000.			
July 1, 1984	A Hungarian Family Picnic (not held since the Ethnic Festival began in 1975) was revived and held at Oak Shade Grove.			
August 19, 1984	Bishop Robert Donnelly, Auxiliary Bishop of the Diocese, was the Parish's guest of honor at the St. Stephen's Summer Picnic. The Bishop celebrated Mass before the opening of the Tenth Birmingham Ethnic Festival.			
September 2, 1984	The original boiler of the Church, installed in 1914, needed replacement. The new boiler cost \$23,223.			

## NOTRE DAME SISTERS

Names from 1924 Jubilate book of the three sisters who taught when St. Stephen's School first opened in 1899:

Sr. Mary Sophia  
Sr. Mary Vincentia  
Sr. Mary Roberta (honored at 1924 Silver Jubilee Banquet for  
still serving St. Stephen's School)

The following names supplied by Andy Packo:

Sr. Mary Sebastia  
Sr. Mary Theonia  
Sr. Mary Alexia  
Sr. Mary Eberharda, Grade 2  
Sr. Mary Valentia, Grade 1 (at St. Stephen's from 1909-1925)

The following names supplied by Anna E. Fabos

Sr. Macrina  
Sr. Theresa  
Sr. Momerta  
Sr. Agreda

NOTE: The Provincial House of the Sisters of Notre Dame in Chardon, OH, no longer has the records of the Notre Dame Sisters assigned to St. Stephen's School.

Elizabeth (Kuchta) Potocski was a first grade lay teacher around 1915.

#### DAUGHTERS OF DIVINE REDEEMER

(Serving St. Stephen's Parish from February 22, 1921 to 1927; names supplied by Anna Kiss)

Grade 1	Sr. Chrysanthia
Grade 2	Sr. Paula
Grade 3	Sr. Andrea
Grade 4	Sr. Mary Ann
Grade 5	Sr. Innocentia
Grade 6	Sr. Theresa
Grade 7	Sr. Dominic (later Mother Superior)
Grade 8	Sr. Hirlanda

Sr. Lauriana, Mother Superior and teacher of plays  
Sr. Margaret, Postulant

#### DAUGHTERS OF DIVINE CHARITY

(Serving St. Stephen's Parish from September, 1927 to Present)

Daughters of Divine Charity, as listed in the Hungarian TOLEDO newspaper, February 18, 1938

Grade K	Sr. M. Hermina
Grade 1	Sr. M. Pancratia
Grade 2	Sr. M. Geraldine
Grade 3	Sr. M. Borromea
Grade 4	Sr. M. Victoria
Grade 5	Sr. M. Beata
Grade 6	Sr. M. Malania
Grade 7	Sr. M. Gregory
Grade 8	Sr. M. Margaret, Principal
(girls)	
Grade 8	Sr. M. Philomena
(boys)	

Sr. Mary  
Sr. Pretiosa  
Sr. Marcella  
Sr. Clotilde

Daughters of Divine Charity, names supplied by Provinciate in New York

Sister M. Constance Bagarus	1931-32	teacher/grade 4
Sister M. Pancratia Piltman	1933-38	teacher/gr. 4, 5, 1
Sister M. Bernarda Horvath	1934-36	cook
Sister M. Cornelia Makranci	1935	
Sister M. Bernadett Csabi	1935-37	teacher/grades 2,7,4
Sister M. Imelda Tempfli	1936	teacher/organist
Sister M. Beata Harold	1936-40	teacher/grade 5
Sister M. Pretiosa Horvath	1936-40	cook
Sister M. Hermina Szutz	1936-44	teacher/kindergarten
Sister M. Clotilde Juhasz	1936-37	teacher/grade 6
	1937-44	secretary
	1944-49	superior/secretary
Sister M. Erica Ugorcsak	1938-43	house superior
	1958-62	superior/teacher
Sister M. Veronica Rak	1939-40	organist/music teacher
	1945-49	organist/music teacher
	1954-56	organist/teacher
Sister M. Henrietta Kozak	1940-42	teacher/grade 5
Sister M. Borromea Dudas	1941-45	teacher/grades 3 & 4
	1945-46	teacher/grade 3
Sister M. Perpetua Kodba	1941-46	teacher/grade 1
Sister M. Eleanore Foley	1942-46	teacher/grade 6
Sister M. Blanche Babyla	1942-43	organist/music teacher
	1943-44	organist/music teacher
		kindergarten teacher
Sister M. Scholastica Torma	1942-44	teacher/grade 5
	1955-56	teacher/grades 7 & 8
Sister M. Norbert Bauer	1942-44	
	1959-62	
Sister M. Raimonde Bartus	1944-46	teacher/grade 5
Sister M. Benigna Balind	1944-49	teacher/grade 8
Sister M. Loyola Eslinger	1946	teacher
Sister M. Roberta Mayor	1946-52	teacher/grade 3,2
	1953-57	teacher/grade 1
	1960-62	teacher
Sister M. Marietta Fuzy	1946-53	teacher/grade 1
	1964-65	teacher
Sister M. Sylvia Salamon	1947-48	teacher/grade 4
Sister M. Andrea Kovacs	1947-48	teacher
Sister M. Alphonsa Hoffer	1947-48, 1960	teacher
Sister M. Teresita Ugorcsak	1948-49	teacher/grade 6
Sister Eileen Frances Cahill	1948-49	teacher/grade 3
"Emmanuel"	1960-61	teacher/grade 3
Sister M. Consuela Madarasz	1949-50	teacher/grade 2
Sister M. Olympia Magyar	1949-51	teacher/grade 6
Sister M. Apollonia Takacs	1950-54	kindergarten
Sister M. Margaret Resko	1951-52	cook
Sister M. Dolores Nemezc	1951-55	superior/teacher
Sister M. Aquina Csabai	1955-56	teacher
Sister M. Gabriella Gonczy	1955-58	superior/teacher
Sister M. Dorothy Inhoff	1956-57	teacher

Sister M. Eileen Bukovics	1957-60	teacher
Sister M. Grace Piros	1957-58	teacher
	1961-62	teacher
Sister M. Dolora Luptak	1958-59	teacher/organist
Sister M. Miriam Kovach	1960-61	
Sister M. Germaine Bucs	1961-62	teacher/grade 5
Sister M. Maureen Meehan	1964-65	teacher/grade 8
Sister M. Angelica Toth	1965-68	teacher
Sister M. Claveria Horvath	1968-71	teacher/grade 2 organist

In addition Sister Teresita remembers that these Sisters served in Toledo:

Sister M. Hyacinthe Kovacsics (deceased)  
 Sister M. Margaret Gergely (deceased)  
 Sister M. Julia Henyecz - 1929-30  
 Sister M. Imeldine (from Austria)  
 Sister M. Agosta  
 Sister M. Florianne Horvath  
 Sister M. Viola Simon  
 Sister M. Tarcisia Peter

Daughters of Divine Charity, names supplied by Holy Trinity  
Province, Bloomfield Hills, Mi, established in 1972.

Sister M. Marianna Kasper, FDC	1932-36 1952-57 1959-65	teacher
Sister M. Geraldine Demeter, FDC	1936-1952	teacher/grades 2,3, 7, & 8
Sister M. Melanie, Szalay, FDC	1937-41	teacher/grades 6, 7
Sister M. Victoria Suth, FDC	1937-39 1947-48 1953-55, 57-58	teacher/grades 5 & 6
Sister M. Emilie Almassy, FDC	1941-42 1962-65	principal, superior, organist and teacher
Sister M. Modesta Peidl, FDC	1941-42 1974-77	teacher/grades 4 & 6
Sister M. Flora Toth, FDC	1942-46 1979-84	teacher/grades 3 & 4
Sister M. Lydia Salekovits, FDC	1944-45	convent housekeeper
Sister M. Magdolna Kardos, FDC	1945-49	convent housekeeper
Sister M. Josephine Pallagi, FDC	1946-48 1967-68	kindergarten grade 2
Sister M. Loretta Toth, FDC	1948-51 1984-	grade 5 currently teaching
Sister M. Aurelia Gegus, FDC	1949-51	teacher, organist
Sister M. Bertha Vereb, FDC	1949-50 1956-59	grades 4 & 6
Sister M. Paschal Grand, FDC	1951-56 1968-74	teacher superior, principal
Sister M. Vicent Nagy, FDC	1951-55 1959-60 1966-77	teacher/grades 2 & 3
Sister M. Evarist Taksas, FDC	1951-56 1968-71 1977-84	teacher/grades 6 & 7
Sister M. Rosalie Trinka, FDC	1953-55 1958-60 1981-83	teacher/grade 8
Sister M. Gonzaga Klebusits, FDC	1957-58	teacher
Sister M. Cecylia Bucsics, FDC	1957-62 1965-69	organist, tutor & pastoral ministry
Sister Elizabeth Molnar, FDC	1959-60	teacher/kindergarten
Sister M. Demetria Toth, FDC	1963-67 1971-73	teacher/grades 6 & 7
Sister M. Fidelis Babos, FDC	1965-68	principal, superior & teacher/grade 8
Sister Anna Kish, FDC	1966-67	teacher
Sister M. Edwin Adam, FDC	1966-68 1974-	teacher/grades 1 & 2
Sister M. Innocentia Molnar, FDC	1968-74	teacher/grade 8 & organist
Sister M. Martin Kosik, FDC	1971-72 1976-77	teacher/grades 1 & 2

Sister M. Hyacinthe Vamos, FDC	1972-76 1977-84	teacher/grades 1-4 principal, superior, teacher
Sister M. Louise Torda, FDC	1974-81	principal, superior, organist, teacher/ grade 8



**Bishops of the Diocese  
Of Toledo From 1911 to 1982\***

Most Reverend Joseph Schrembs, D.D. (First Bishop of Toledo)  
August, 1911 to May, 1921

Most Reverend Samuel A. Stritch, D.D. (Second Bishop of Toledo)  
November, 1921 to August, 1930

Most Reverend Karl J. Alter, D.D. (Third Bishop of Toledo)  
April, 1931 to June, 1950

Most Reverend George J. Rehring, S.T.D. (Fourth Bishop of Toledo)  
October, 1950 to February, 1967

Most Reverend John A. Donovan, D.D. (Fifth Bishop of Toledo)  
March, 1967 to July, 1980

Most Reverend James R. Hoffman, D.D. (Sixth Bishop of Toledo)  
February, 1981

\*Lawrence A. Mossing, S.T.D.  
History of the Diocese of  
Toledo, 1983, p. 97

NOTE: Formerly, Toledo was part of the Cleveland Diocese  
Administration of Most Reverend Ignatius F. Hortsman, D.D.,  
Third Bishop of Cleveland, February 1892 to May, 1908.

Administration of Most Reverend John Patrick Farrelly,  
Fourth Bishop of Cleveland, June 1909 to August, 1911

Priest Sons of the Parish:

\*Rev. Stephen Hegedus  
\*Rev. Elmer Orosz  
Rev. Stephen Majoros  
Rev. Emery Ignacz  
Rev. Joseph Vamos  
\*Rev. Andrew Matesz, O.S.F.S.  
\*Rev. John Molnar, O.S.F.S.

(\*deceased)

The Daughters of Divine Charity; among those Sisters who entered the convent to join the Daughters of Divine Charity are:

Sister M. Celeste Lesinszky  
Sister M. Celine Rady  
Sister M. Claveria Horvath  
Sister M. Edith Horvath  
Sister M. Eileen Bukovics  
Sister M. Hyacinthe Vamos  
Sister M. Jerome Veres  
Sister M. Lawrence Csurko  
Sister M. Louise Torda  
Sister M. Pauline Rady  
Sister M. Vilma Tinta  
Sister M. Hermina Szuts

Other Religious Vocations; those who entered other religious congregations are:

Sister M. Colomana Nyers, F.D.R.  
Sister M. Philomena Jakab, F.D.R.  
Sister Julia Hendricks, Grey Nun  
Sister M. Elmer Strick, S.N.D.  
Sister M. Francel Orosz, S.N.D.  
Sister M. Paulette Juhasz, O.S.U.

The men from St. Stephen's Parish who gave their lives during World War II:

Michael Burcin	Stephen Kovacs
John Danko	John Mariassy
Julius Demko	Robert Moore
Louis Feher	Bert Radocy
Joseph Fejes	Julius Semetko
Stephen Fejes	Elmer Timar
Michael Fortuna	Stephen Toth
Francis Gyori	Francis Vamos

Later, the Korean War claimed the life of Louis Petro, followed by the death of John Toth in the Vietnam War.

The following statistics for St. Stephen's Church were supplied by the Diocese of Cleveland Chancery. There was no report for 1898-1899.

	1900-01*	1902-03	1904-05	1906-07	1908-09
paying families	70	83	143	192	147
non-paying families	40	67	176	120	122
Total	110	150	319	312	269

\*Report dated January 21, 1900

The following statistics for St. Stephen's Church were supplied by the Diocese of Cleveland Chancery and were taken from the annual parish reports.\*

Year	Baptism	Weddings	Deaths	Total Souls	Boys	Girls	Total School Enroll.	Teachers (Sisters)
1898	4	1	3		23	24	47	(St. Stephen's School not open yet; 22 attended Sacred Heart)
1899	56 (6 converts)	13	10	(About 120 families <u>Jubilate</u> , pg. 45)**	36	25	61	2
1900	43 (2 converts)	11	11		42	31	73	2
1901	61 (1 convert)	11	14		67	55	122	3
1902	71 (6 converts)	17	18		65	67	132	3
1903	72 (2 converts)	25	17		72	71	143	3
1904	75 (2 converts)	14	10		75	83	158	3
1905	97 (3 converts)	24	32		115	86	201	3
1906	128 (4 converts)	33	42		123	111	234	4
1907	119 (2 converts)	33	47		128	135	263	4

(No reports were filed for 1908 and 1909.)

\*NOTE: These statistics are somewhat different than those from the records of the diocese of Toledo, instituted on April 15, 1910. St. Stephen's Church, like other area churches, sent its annual parish reports to the Diocese of Cleveland until that time.

\*\*The Jubilate (pg. 45) reported 120 families and a Toledo Blade article (August 21, 1899) reported the parish had a membership of nearly 400.

Official Church Records of St. Stephen's  
Roman Catholic Church, 1898-1911  
Diocese of Toledo, Status Animarum,  
1912-1982

<u>Year</u>	<u>Baptism</u>	<u>Weddings</u>	<u>Deaths</u>	<u>Total Souls</u>	<u>Total School Enroll.</u>	<u>Teachers (Sisters)</u>	<u>Teachers (Lay)</u>	<u>School Rooms</u>	<u>Grades</u>
1898	4	1	3						
1899	62	13	10	(about 120 families, Jubilate, pg. 45)	70	3			
1900	50	11	12						
1901	59	11	15						
1902	80	17	17						
1903	80	26	19						
1904	74	14	9						
1905	94	20	32						
1906	126	33	48						
1907	111	36	26		250 (Toledo Blade article Jan. 26, 1907)	4			
1908	146	22	24						
1909	131	27	*				*Not Available		
1910	155	35	*						
1911	133	17	*						
(Jan. to Jan.)									
1912	148	46	57	1700	423	6 N.D.		6	7
1913	200	46	57	2340	456	7 N.D.		7	8
1914	190	47	61	2345	520	7 N.D.		7	8

Year	Baptism	Weddings	Deaths	Total Souls	Total School Enroll.	Teachers (Sisters)	Teachers (Lay)	School Rooms	Grades
1915	216	43	54	2400	500	8		8	8
1916	226	36	81	2607	692	9		8	K + 8
1917	177	34	71	3200	682	9	3	10	K + 8
1918	193	35	69	2652	656	11 + 1		10	8
1919	178	17	43	3200	640	12	2	13	8
1920	138	15	43	2772	684	13		13	8
1921	125	21	33	2852	680	9 N.D. 6 D.R.		14	8
1922	111	37	32	3205	760	9 N.D. 5 D.R.		14	8
1923	129	28	43	3212	750	13	3	16	8
1924	108	21	29	*	750	8 N.D. 8 D.R.	1	16	
(Note: Jubilate, 1924)	(129)	(27)	(43)	(567 families)	(872)	(18)			
1925	105	41	31	3182	773	9 N.D. 8 D.R.		17	
1926	78	35	32	3390	720	16 (3 D.R.)	1	17	8
1927	85	38	37	3412	692	8 N.D. 9 Divine Charity		16	8
1928	86	27	38	3416	634	16		16	8
1929	92	39	36	3210	683	17 D.C. Only		17	8
1930	93	24	27	3696	588	14		15	8

<u>Year</u>	<u>Baptism</u>	<u>Weddings</u>	<u>Deaths</u>	<u>Total Souls</u>	<u>Total School Enroll.</u>	<u>Teachers (Sisters)</u>	<u>Teachers (Lay)</u>	<u>School Rooms</u>	<u>Grades</u>
1931	73	28	23	3342	551	14		13	8
1932	68	25	26	3047	511	10		10	8
1933	46	26	29	1446	519	10		10	8
1934	57	38	18	1413	490	10		10	8
1935	66	44	17	3317	406	10		10	8
1936	78	44	30	3463	463	11		11	8
1937	65	45	39	3514	400	10		10	8
1938	62	33	32	3273	368	9		9	8
1939*	72	31	29	2969*	371	9	* Possible	census taken.	9 8 + K
1940	60	40	21	2955	384	9		9	8 + K
1941	67	31	36	2993	358	9		9	8
1942	79	42	38	3058	392	9		9	8
1943	80	36	35	3072	374	9		9	8
1944	63	30	35	3216	361	9		9	8
1945	71	32	27	3461	346	9		9	8
(Sept. to Sept.) 1946	76	50	24	3920	301	9		9	8
1947	108	53	33	3780	310	9			
1948	114	51	47	3960*	306	9	* Parish census taken. See <u>P.B.</u> 1/18/48		
1949	101	35	27	4200	306	8			
1950	91	36	31	3811	275	8		9	8



<u>Year</u>	<u>Baptism</u>	<u>Weddings</u>	<u>Deaths</u>	<u>Total Souls</u>	<u>Total School Enroll.</u>	<u>Teachers (Sisters)</u>	<u>Teachers (Lay)</u>	<u>School Rooms</u>	<u>Grades</u>
1951	89	43	36	4260	262	8			
1952	73	20	27	4260	261	8			
1953	91	25	38	4000	288	8			
1954	81	37	30	3960*	299	8	* Parish census taken. See <u>P.B.</u> 7/4/54		
1955	80	28	36	3920	302	8			
1956	80	28	36	3920	312	8			
1957	76	25	38	3720	302	7	(No K)		
1958	74	22	33	3750	313	7	1		
1959	75	24	29	3775	298	7	1		
1960	86	29	37	2842*	322	7	1	* Possible census taken.	
1961	86	15	36	2663	312	7	1		
1962	49	16	38	2589	294	6	2		
1963	43	17	28	2558	293	6	2		
1964	51	27	37	2547	282	6	2		
1965	56	27	41	2565	263	6	2		
1966	51	16	33	2486	247	6	2		
1967	50	21	32	2517	291	6	2		
1968	46	16	36	2451*	238	5	3	*(Census)	
1969	43	27	33	2435	226	(8 total)			
1970	34	22	35	2410	237	(8 total)			
1971	56	25	24	2400	235	(8 total)			

<u>Year</u>	<u>Baptism</u>	<u>Weddings</u>	<u>Deaths</u>	<u>Total Souls</u>	<u>Total School Enroll.</u>	<u>Teachers (Sisters)</u>	<u>Teachers (Lay)</u>	<u>School Rooms</u>	<u>Grades</u>
1972	30	17	43	2375	227	(8 total)			
1973	28	19	39	2334	210	(8 total)			
1974	26	22	38	2295	188				
1975	29	20	32	2269	167				
1976	25	29	36	2250	190				K-8
1977	24	15	32	2229	189				K-8
(July to July)									
1978	39	26	26	2212	183				K-8
1979	34	20	29	2195	153				K-8
1980	36	21	41	2135	153				
1981	23	11	31	2082	179				
1982	31	15	31		167				
1983	36	19	36		156				
							<u>Numbers from Official Church Records and Diocesan School Records</u>		

Note: From private interview with Father Hernady on November 3, 1984, the following numbers of total souls were given:

July, 1982 to July, 1983 - 1,994  
 July, 1983 to July, 1984 - 1,915

Societies and Clubs as Reported in Parish Reports to the  
Diocese of Cleveland

(Note: No reports were filed for the years 1908 and 1909.)

Year	St. Stephen's Soc. (Slovak) St. Stephen's Soc. (Magyar)	St. Emery	St. Elizabeth	St. Michael Greek Catholic Soc.	St. Aloysius Sodality	Sacred Heart of Jesus Sodality	Holy Rosary G.S. (Slovak)	St. Anna	Cath. Knights of Ohio
1897	90*								
1898	128	32	23						
1899	128 + 27	35	28			130			
1900	98 + 35	29	26						
1901	100 + 38	35	27						
1902	100 + 50	60	35	40					
1903	X**	X	X	X	X	X	X		
1904	120 + 44	60	48	22	25		28	36	13
1905	X**	X	X	X	X		X	X	
1906	250	165	108		45			60	
1907	166	over 200	189	14	35-36			61	

\*Jubilate, 1924.

\*\*Membership not listed in report.

Societies and Clubs as Reported in Diocesan Yearbooks

(Note: Not all numbers were reported; these numbers will show approximate size of clubs. The source of these figures were from Pastor's reports.)

Year	St. Vincent's de Paul	Altar Soc.	Sodality	Holy Name Soc.	St. Margaret	St. Ladislaus	Sacred Heart	Catholic Boys & Girls Soc.	Rosary Soc.	St. Anna	St. Elizabeth	St. Emery's Club	St. Emery	St. Stephen's Soc.
1897														90*
1898											23*		32*	
1912										116	285		266	196
1913									121	71	264		327	162
1914									125	58	162		331	309
1915							154		299	121	407		353	241
1916										119	412		384	228
1917					75*	124*	101	121	172	132	392		356	239
1918					112	152	156		300	137	402		364	236
1919			150*		120	151	165		290	107	416		357	168
1920					121	141	92		196	91	342		296	132
1921				120*	112	161	154		281	123	361		316	239
1922			263	274	159	148				143	357		402	162
1923				157	112	152	154	211	292	121	407	120	353	241
1924					124*	138*			103*	383*			284*	244*
1925			262	287	122	161				157	396		322	156
1926			173		192	198				167	512	96	567	320

\* Jubilate, 1924.

[illegible]

<u>Year</u>	<u>Dramatic</u>	<u>Mothers' Club</u>	<u>St. Stephen's Alumni (Young Peoples Club)</u>	<u>CYO</u>	<u>NCCM</u>	<u>NCCW</u>
1933	62		94			
1934	X		197			
1935			197			
1936						
1937						
1938		115				
1939		X	X			
1940		X	X			
1941		X	X			
1942		X		X		
1943		X		X		
1944		X		X		
1945		X	X	X	X	X
1946			X			

"Hungarian National Anthem"

(first verse)

Istenáldd meg a magyart, jó kedvvel bőszéggel  
Nyújts feléje védő kart, ha küzd ellenséggel.  
Balsors, akit régen tép, hozz reá víg esztendőt,  
Megbűnhődte már e nép a múltat s jövőndőt!

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